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M O R A L
A N D
R E L I G I O U S
A P H O R I S M S.

Collected from the
M A N U S C R I P T P A P E R S
O F

The Reverend and Learned Doctor
W H I C H C O T E ;

A N D

Published in M D C C I I I ,

By Dr. J E F F E R Y .

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W H I C H C O T E , Provost of *King's College* ; and Dr.
T U C K N E Y , Master of *Emmanuel College*, in *Cam-*
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M D C C L I I I .

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THE MOST REVEREND, HIS GRACE,

T H O M A S,

LORD ARCHBISHOP OF

C A N T E R B U R Y;

PRIMATE OF ALL ENGLAND,
AND METROPOLITAN, &c.

IN GRATEFUL ACKNOWLEDGEMENT OF MANY FAVORS,
BESTOWED IN THE MOST GENEROUS AND ENGAGING
MANNER; THESE REMAINS OF THE LEARNED
JUDICIOUS AND BENEVOLENT

DR. W H I C H C O T E,

ARE MOST HUMBLY AND WITH THE GREATEST
PROPRIETY INSCRIBED,

BY

HIS GRACE'S

MOST OBEDIENT AND

OBLIGED SERVANT;

S A M U E L S A L T E R.

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CANTERBURY

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DR. W. H. CHURCHILL

ARE MOST HUMBLY AND AFFECTIONATELY
PROFESSINGLY INSCRIBED,

BY

HIS GRACE

MOST OBEYANT AND

DEVOTED SERVANT

SAMUEL SALTER

M O R A L
A N D
R E L I G I O U S
A P H O R I S M S.

Wherein are Contained,

Many DOCTRINES of TRUTH, and
RULES of PRACTICE;

Which are of Universal Concernment, and
of the greatest Importance in the
LIFE of MAN.

MDCCLIII.

RELIGIOUS

AND

APPHORISMS

Which are Continued

Many Doctrines of Truth, and
Rules of Practice;

Which are of Universal Concernment, and
of the greatest Importance in the
Life of Man.

of Moral MEDICINE.
very great advantage in the
form of Aphorisms for Proof of this

P R E F A C E

TO THE
FIRST EDITION

OF THE
A P H O R I S M S

I N

M D C C I I I.

By Dr. J E F F E R Y.

I A M so far from being an Enemy to *Systems* ; that I confess, I have an inveterate prejudice in Favour of them : Notwithstanding which, I must acknowledge ; that the Doctrine of *Morality* and *Religion* may be delivered, with special advantage, in the form of *Aphorisms*. For Proof of this,

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I appeal to the *Excerpta* of *Marcus Antoninus*, and the *Proverbs* of *Solomon*; wherein the most important Truths of these kinds are represented, without any of that *Artificial* Dependence, and Method; which some Men find hard to comprehend.

But if the *Synopsis* were as easily and as perfectly laid, in the mind of him that is to Learn; as it is, in the mind and tables of him that is to Teach; yet no man can *Live*, however he may Talk, *Systematically*.

They are commonly some *Few* Truths, that are entertained in a man's Judgment, and are become his *Temper* and *Principles*; which Direct and Govern him: and the Knowledge of such Truths may be attained with more ease, and with as great success; in *this* way of tendering them to his Understanding.

Of this Every Reader is equally capable: He, that has not the command
of

FIRST EDITION. V

of much Time *at once*; and He, that has not Spirits for very *long* Attention; as well as He, that hath no other Business than Study; and can spend whole Weeks and Months in that Exercise.

Any one may, at a spare Hour, make a Pleasing and an Useful Entertainment of his Thoughts; by *considering* these *Aphorisms*: and for this reason they are made public; that Others may have the same Instrument of Edification, which the Collector had framed for Himself.

God and Religion must be *endeared* to the Reason of that Man, who is to be effectually Religious; and if *These* be *truly* represented, the greatest Honour is done unto them; and they will appear to be, what a man would desire; most Venerable *in themselves*, and most Beneficial and necessary *to him*.

But if Religion be obtruded, as an *Imposition* of Power; and if God be described, as an *Enemy* to Men; *this*
is

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is a blasphemous Misrepresentation of both, and also an Alienation of the Mind of Man from his *Chiefest Good*; which it ought perfectly to be reconciled to, satisfied with, and happy by.

God truly is unto *Us*, what he is in *Himself*; the *Perfection of Goodness*, directed by the *Perfection of Wisdom*, and exercised by the *Perfection of Power*: so that no Man can possibly Suffer more, no man can reasonably *Expect* less, from God; than what is the Natural Issue of the greatest Goodness, and Love.

Religion is given us of God, for our *good*: and there is nothing in Religion; which any Man, who is willing to do himself the greatest good that can be, would be wanting in; if he were not deluded by *Error*, or hindred by *Lust*.

And although men be *Sinners*; and so as contrary to their Religion, as Religion is contrary to their Degeneracy; yet

yet Religion is on *that* Account recommended to them; because it is for their Restoration: and therefore must begin in *Repentance*; without which, the Restoration of a Sinner, to God and to himself, is impossible.

Such a Representation of things, the Reader will find in the following *Aphorisms*; which I *therefore* recommend unto him, because they are a recommendation of *Morality* and *Religion*.

P R E F A C E

T O T H I S

N E W E D I T I O N

THE Reader will expect some account of what is now offered to him, under the name of Dr. WHICHCOTE; seventy years after the death of that excellent person: and he has a right to be gratified in that expectation.

The collector and publisher of Dr. JEFFERY'S scattered pieces, reprinted lately in two octavo volumes; had inserted in his projected collection an anonymous book, printed at *Norwich* MDCCIII, with this title; “Moral and Religious
“Aphorisms: wherein are contained,
“Many Doctrines of Truth, and Rules
“of Practice; which are of universal
“Concernment, and of the greatest
“Importance in the Life of Man.” But

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x P R E F A C E

he was soon informed, by the relations of that learned and judicious Divine; that these Aphorisms were not composed by Him, but only excerpted and transcribed from Dr. WHICHCOTE's papers; that they ought not therefore to appear in his Collection of Dr. JEFFERY's pieces: though being well worthy of a re-publication, and much inquired after, it seems; they might very properly follow it, after a careful revial; and might receive great improvements from Dr. JEFFERY's transcripts, still in being. They are now re-published; and I am going to particularize the improvements made in this new edition.

Dr. WHICHCOTE doth not seem to have written his sermons, at full length; but ordinarily preached from short Notes or Heads, which he filled-up and enlarged-on in speaking. While he lived, his very great and deserved reputation engaged divers persons to attend his Church; and to transcribe from his mouth those discourses, which cou'd no otherwise be obtained; and which were then,

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then, and are still, universally admired;
for the great learning and judgement,
candor and good temper, that distin-
guished the preacher and all his com-
positions. He had not been long dead;
before several pieces were sent into the
world, as His; by persons, of very dif-
ferent characters; acted, as it shou'd
seem, by very different motives.

In MDCCLXXXV, two years after
his death, a small octavo of eight sheets
appeared; with this strange title, thus
more strangely printed; “ *Οροθευμένα
Δόγματα*. Or, some select Notions of
that learned and reverend Divine of the
Church of England, BENJ. WHITCHOT
D. D. lately deceased. Faithfully col-
lected from Him by a Pupil and parti-
lar Friend of His; and Published *Pro
bono Publico per & pro Philanthropo.
Non magna Loquimur, sed Vivimus.*
Seneca.

*Vir bonus, & PRUDENS extinctus
amabitur.* Idem.

In the first year of the Reign of our Sovereign Lord King JAMES the Second &c." The book consists of Notes on five texts of Scripture ; which take up 100 pages : and of 28 pages more of what this editor calls *Apostolical Apothegms*. These last words, thus spell'd, serve for a running title to the whole book : and as there are some particulars, in that part of the work, which is given to the Tutor ; from whence I conclude, they were His earlier thoughts: so there are a great many, in the very small share, which is taken by the Pupil ; from whence any one may see, He had left College a considerable time.

In MDCXCVII, as I am informed ; there was printed, with Dr. WHICHCOTE'S name to it, " a Treatise of Devotion ; with Morning and Evening Prayer, for all the Days in the Week." This I have never seen ; but I take it to be alluded-to in the Preface to " Select Sermons of Dr. WHICHCOTE, in Two parts. Printed for Churchill, MDCXCVIII." For, in the large preface to these Discourses, it is

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is observed; that "*Some Others* had been
very far from the Caution of that Edi-
tor: since *of late* some things had been
set-out, in our Author's name; which
his *best Friends* disowned to be His: and
which *any* one, who studies him in his
genuine works, will easily know to be
unworthy of him." This was pretty ex-
traordinary, in an anonymous publisher;
who gives no account of Himself, of the
manner how He became possessed of
these discourses, or of the right he had
to print them: but saith only--- "The
Sermons, which are here printed; have
been selected out of Numbers of others
less perfect: there being not any of our
author's extant, but such as were written
after him at Church; He having used
no other than very short Notes, not
very legible: though these have been
of great use to the publisher; in whose
hands they have been." He goes-on---
"The unpolished Style and Phrase of
our author, who drew more from a
College than a Court; and who was
more used to School-Learning and the
Language of an University, than to the
Con-

Conversation of the Fashionable World ; may possibly but ill recommend his Sense to the Generality of Readers. And since none of these Discourses were ever designed for the world, in any other manner ; than as He once for all pronounced them from the Pulpit : they must of necessity appear to have a Roughness in them ; which is not found in other Sermons, more accurately pen'd by their authors. For, though the Publisher has sometimes *supplied* him out of himself ; by *transferring* to a defective place, that which he found in some other discourse ; where the same subject was treated : yet so great a regard was had, to the very Text and Letter of his Author ; that he wou'd not offer to *alter* the least word : and wheresoever he has *added* any thing, to correct the most apparent omission or fault of the pen-man ; he has taken care to have it marked in different characters : that nothing might appear, as our author's own ; which was not perfectly His. Though some Others in the

to this E D I T I O N. xv
the world have been very far from this
Caution : &c” as above quoted.

This Preface is generally supposed to have been written by the celebrated Earl of SHAFTESBURY, author of the Characteristics; and the Book to have been set-out by Him: though in a copy now before me, which was Dr. JEFFERY’S, that Dr. has written in the Title-page; that Mr. WM. STEPHENS, rector of *Sutton* in *Surry*, was the Publisher. The two accounts are easily reconciled; this Gentleman did most probably revise the discourses; at the request and under the direction of that learned Nobleman.

This volume of Sermons being out of print and very scarce, as all Dr. WHICHCOTE’S works have long been; was reprinted at Edinburgh in MDCCXLII, with a Dedication to young Ministers and Students in Divinity; by Dr. WM. WISHART, Principal of the College there. This new editor tells us, that “ Lord Shaftesbury very providentially met-with the MS; and was so much
taken

taken with it, that he revised it, put it to the press, and wrote the preface." All which particulars, I suppose; and not the last of them only, as his words seem to imply; he was assured-of from very good hands: for the writer of that preface says no such thing; but on the contrary confesses, that he *searched officiously after* this author's Sermons.

It is not unlikely; but I cannot take upon Me to affirm it for truth: that a knowledge of the many copies, taken in short-hand, of Dr. WHICHCOTE'S Sermons; and a reasonable apprehension of the injury which his honor'd memory might receive from injudicious publications under his name; engaged the Executors of this great and good man, or rather Mr. BENJAMIN WHICHCOTE merchant in *Bishopsgate* street; (who by particular bequest was intrusted with his Uncle's papers;) to put them all into the hands of Dr. JEFFERY: who had the highest veneration for the deceased author; and every talent beside, that cou'd qualify him to be a diligent

to this E D I T I O N. xvii
ligent faithful and judicious editor; and
who was utterly incapable of making an
improper use of any thing, with which
he was intrusted. This Dr. doth not
seem at this time to have known of Lord
SHAFTESBURY'S volume; or he wou'd
hardly have reprinted, in their imper-
fect and inchoate state, though from the
original notes of the preacher, those dis-
courses; which compose the former part
of that volume. However that were,
He published three octavo volumes; in
the three first years of this century; con-
teining respectively 16, 20 and 30 ser-
mons: advertising with the second of
them a request, that "whoever had
any MS notes of Dr. WHICHCOTE'S,
written with his own hand, wou'd deliver
them to the Executor above-mention-
ed; &c."

There is no doubt to be made; but
that in this collection were many papers,
full of excellent matter, in Dr. WHICH-
COTE'S own hand; besides what were
found ready digested into some form and
order: Dr. JEFFERY had also a great
b number

number of sermons; said to have been transcribed from the Doctor's mouth, while preaching: particularly, by one --- SMITH; who was wont to say, "He lived upon Dr. WHICHCOTE:" which may be understood, and might be true; in more senses than one. But although our Arch-deacon might be well assured of their being genuine, and in the main accurate transcripts; yet he did not think himself authorized to print any of them, as Dr. WHICHCOTE's: and was rather displeased, I know; when Dr. SAMUEL CLARKE printed a fourth volume from them, in MDCCVII. In which, I humbly conceive, he was too scrupulous; for Dr. CLARKE and He were by no means in the same situation, or under the same restraints; with regard to the Family, or to the Public. I have two collections of this sort; one, containing 24 sermons, on a passage in the epistle to the *Philippians*; the other, 36, on a text in *Jeremiah*: from an other copy of the former of which, Dr. CLARKE selected the first 13 in his volume; from a copy of the latter, his 3 following

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ing; and his remaining 10 from some
third sett, which I have no copy of;
on a verse or two of the fifth Psalm.

I have mentioned these circumstances
thus minutely; partly to shew Dr.
JEFFERY's exceeding caution, in execu-
ting his trust; and to point-out the dif-
ference between His three volumes, and
what-ever we have else under the name
of Dr. WHICHCOTE; and partly to sug-
gest a probable conjecture, for what
reason the first edition of the Aphorisms
which follow, came abroad without any
name; either of Author or Editor. For,

From all these papers, whether in the
author's own hand, or an other's; whe-
ther already published, or destined to
publication, or not; whether digested,
or loose and imperfect; this his great
admirer collected into several volumes
near five thousand moral and religious
Aphorisms: of which he printed one
thousand at Norwich, in MDCCIII; while
his head and heart were strongly impres-
sed with the just and noble sentiments

of his honored Friend; or Master rather. To these he prefixed a short and sensible Preface; and subjoined a Prayer, evidently formed on the religious principles of the preceding book. This little book has been revised with care, by myself and other better judges; who not thinking it advisable very greatly to increase the number; recommended the changing a few, preferably to the adding very many. In this new edition therefore, the reader will find all the best of the former preserved; and scarce any expunged, such was our just deference to His judgement, who went before us! but when an other was found to supply it's place, similar in sense; and somewhat more emphatically elegantly or fully expressed. In this way however, and by the addition of two intire centuries; we have actually inserted 500 new Aphorisms: while yet the whole number now printed is no more than 1200. Our great labor was to select, what we shou'd *not* take; out of many very greatly and almost equally recommended to us, by their strength and energy,

to this E D I T I O N. xxi
energy, importance and use: which
were all along principally considered,
much above mere novelty; or a certain
strikingness, owing mainly to that cir-
cumstance.

The short notes and illustrations, ad-
ded at the bottom of the page here and
there; were taken, all but one, from
the first leaves of a copy; which Dr.
JEFFERY had given to one of his own
family: in which the possessor had
written such explanations of some pas-
sages, not immediately obvious to a com-
mon reader; as were dictated by the Dr.
himself. Much the greater part of these
it seemed unnecessary to print; if the same
is thought of what are retained, I can
only say; they are very few, and very
short. The one, excepted above is N^o.
4778 MS; which, as it served to clear-
up a quaint expression in N^o. 160, I
transcribed; and have set Dr. WHICH-
COT'S name to it: as a note, by the
author himself, on the printed Aphorism
in the text.

The

The editor hath it in his power to follow this volume with two or three others; of equal bulk, and not inferior beauty: but as he doth not much expect, the public will call upon him to print any more; so he thinks himself, he has now done enough in this way; to satisfy the most zealous admirer of Aphorisms, and of this Author: and he felicitates himself most unaffectedly, that he lives in an age; (a happiness, which his reverend Grand-father JEFFERY cou'd not boast!) in which such a generous freedom of thinking, chastened and tempered by the genuine spirit of true Piety and a most exalted Devotion; and by the most sound and exact Judgement, in Religion and all Learning; "cleared from Froth and Grounds," as the ever-memorable Mr. JOHN HALES of *Eton* expresseth it; meets-with the esteem and applause, it so well deserves. Such men as WHICHCOTE do indeed recommend Religion; by their Lives, and by their Writings; proving it's influence on themselves, and their well-grounded per-

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perswasion of it's Truth, by the whole tenor of their conduct; and making such, and only such, representations of it in their works; as demonstrate it's intire agreableness to the best-improved Reason of Man; as shew it to be worthy of God to institute, and of Man to believe and to obey; placing it in it's fairest and truest light, as the highest perfection of the human nature; and greatest improvement of the human powers: while the narrow systematical pretenders to Religion, before and since His time; do all they can to expose and disgrace, what they cannot extinguish and destroy; do *magno conatu magnas nugas agere*; and, which is worse, *hae nugae seria ducunt. In mala delusum semel exceptumque sinistre.* These men (to anticipate the masculine sense and words of the book we are prefacing) fancy, they “advance Religion; while they but draw it down to bodily acts, or carry it up into I know not what of mystical, symbolical, emblematical, &c: whereas the Christian Religion is not mystical, symbolical, ænigmatical; but
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uncloathed, unbodied, intellectual, rational, spiritual." Mean time they poorly seek to confine all worth and excellence to their own narrow party: and, like what is charged on a very ancient Faction; damn, without scruple or remorse, without ceremony or concern, all, who do not stand with them, *in parte Donati*. ----- But neither this excellent author, nor his way of thinking and writing, can need any sort of apology; they wou'd even be dishonored by any such, as I cou'd make for them: besides which, Dr. JEFFERY'S short modest and sensible preface stands where it did; and says, much better than I can, all that is necessary on the subject.

It remaineth only, in my own juster defense; that I bespeak the reader's pardon beforehand, for such mistakes; as may have escaped Me. Dr. WHICHCOTE had many favorite notions; which were so, because he was firmly perswaded of their truth and of their importance: He was fond of inculcating these, on every occasion; and placing them
in

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in every possible point of view. Dr. JEFFERY transcribed these Aphorisms, from different papers of his original, into different parts of his own collection; and did not always examine very sollicitously, as he wrote for himself only at first; whether he had put them down before or not: nay, when he printed 1000 of them, he was not so scrupulously attentive to this circumstance; but that some 20 or 30 may be found there repeted: sometimes, in the very same words; often, in such as are very little different. I pretend not to have imbibed my author with the eager thirst Dr. JEFFERY had done; and therefore am more likely to have fallen into this inaccuracy: but I trust, it will not be found to have happened so often; as to deserve very severe censure from any one, who will give himself the trouble and time to reflect; how hard it must be, to keep in mind some thousands of detach'd unconnected and independent sentences; with such exactness and precision: as never to hazard the repetition of any, in a collection of

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some hundreds. I hope, no two will be found, in this new edition; between which there is not some observable difference in the turn of the thought, of the expression, or of both: some, which may at first appear mere repetitions; will on a review be acknowledged to be useful and proper illustrations of what might before sound harsh and seem crude and ill-founded: and will thereby tend to confirm, what might be thought without them to want confirmation. But enough of this.

What is now become of Dr. WHICHCOTE's original papers; or of many other excerpts, which Dr. JEFFERY did unquestionably make from them; is now impossible, I mean, out of My power, to say: the former has been dead LXX years; the latter, almost half that time. The sons of Mr. B. WHICHCOTE, who inherited his Uncle's MS treasure, have been applied-to; as also others of the Family: from all whom the Editor has received very great civilities; as he has the honour of being well-

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well-known to some of them: but none cou'd give him any light in this inquiry. Dr. JEFFERY's executor died five years ago, and left Me by Will his Uncle's papers, *non auro contra caræ*: among which I find only transcripts. But, instead of vainly and childishly regretting this; I think myself happy, and congratulate my contemporaries and myself; that it is at all in my power to communicate to an age, it's self truly respectable for the respect and honor it pays to such truly eminent men; what the excellent Dr. WHICHOTE thought and preached, and the no less excellent Dr. JEFFERY transcribed and preserved. Of the latter of these Worthies I have spoken largely, with the assistance of some older relations, in the memoirs prefixed to the late edition of his incomparable discourses: of his Master, the former of his judgement, his Oracle almost in Religion; I can say little more, than is already said excellently well; in the sermon preached at his funeral by the immortal TILLOTSON, and in the very honorable testimonies which

I have directed to be subjoined to this preface : That little will come in more properly, before the second part of this book ; and must not be added here, to swell what I fear is already but too long.

I pray God, these religious and moral advices admonitions and exhortations may be read and digested with a spirit of seriousness and sobriety, of candor and ingenuity, of modesty and humility ; like that, by which they were undeniably dictated : and then I am sure, they cannot fail of having a due and happy influence ; of sending-away the considerate reader much improved in Knowledge, in Virtue, and in real Religion ; that Religion ; which according-to the amiable description of it given in the 956th Aphorism, “doth possess and affect the whole Man: in the Understanding, it is Knowledge ; in the Life, it is Obedience ; in the Affections, it is Delight in God ; in our Carriage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor, Ingenuity ; in our, Dealings,

to this E D I T I O N. xxix

Dealings, it is Uprightness, Integrity, Correspondence with the Rule of Righteousness: Religion makes men Virtuous, in all Instances."

YARMOUTH in
Norfolk, 1753.

SAMUEL SALTER.

TESTI-

TESTIMONIES.

DR. TILLOTSON, in his funeral Sermon upon our Author at St. Laurence, Jewry, May 24. MDCLXXXIII; after mentioning several particulars of his Life and Death, proceeds in the following manner--- To be able to describe Dr. WHICHCOTE aright, it were necessary one should be like him; for which reason I must content my self with a very imperfect draught of him.

I shall not insist-upon his exemplary piety and devotion towards God; of which his whole life was one continued testimony: Nor will I praise his profound learning; for which he was justly had in so great reputation. The moral improvements of his mind, a God-like temper and disposition (as he was wont to call it) he chiefly valued and aspired after; that universal charity and goodness, which he did continually preach and practise.

His Conversation was exceeding kind and affable, grave and winning, prudent and profitable. He was slow to declare his judgment; and modest in delivering it. Never passionate, never peremptory: so far from imposing upon others, that he was rather apt to yield: And though he had a most profound and well-poised judgment; yet was he, of all men I ever knew, the most patient to hear others differ from him; and the most easy to

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to be convinced, when good reason was offered; and, which is seldom seen, more apt to be favourable to another man's reason, than to his own.

Studious and inquisitive men commonly at such an age (at forty, or fifty at the utmost;) have fixed and settled their judgments in most points; and, as it were, made their *last understanding*; supposing they have thought, or read, or heard, what can be said on all sides of things; and after that, they grow positive and impatient of contradiction; thinking it a disparagement to them, to alter their judgment: but our deceased friend was so wise, as to be willing to learn to the last; knowing, that no man can grow wiser; without some change of his mind: without gaining some knowledge, which he had not; or correcting some error, which he had before.

He had attained so perfect a mastery of his passions; that, for the latter and greatest part of his life, he was hardly ever seen to be transported with anger: and as he was extremely careful, not to provoke any man; so not to be provoked by any: using to say; "if I provoke a man, *he* is the worse for *my* Company; " and if I suffer myself to be provoked by him, " *I* shall be the worse for *his*."

He very seldom reproved any person, in company; otherwise than by silence, or some sign of uneasiness, or some very soft and gentle Word; which yet, from the respect men generally bore to him, did often prove effectual: for he understood humane nature very well; and

and how to apply himself to it in the most easy and effectual ways.

He was a great encourager and kind director of young divines: and one of the most candid hearer of sermons, I think, that ever was: so that though all men did mightily reverence his judgment, yet no man had reason to fear his censure. He never spake well of himself, nor ill of others: making good that saying of Panfa in Tully, *Neminem alterius, qui suæ consideret virtuti, invidere*; "that no man is apt to envy the worth and virtues of another, that hath any of his own to trust to."

In a word, he had all those virtues, and in a high degree; which an excellent temper, great consideration, long care and watchfulness over himself, together with the assistance of God's grace (which he continually implored, and mightily relied upon) are apt to produce. Particularly he excelled in the virtues of conversation, humanity, and gentleness, and humility, a prudent and peaceable and reconciling temper.

LORD SHAFTESBURY, in his character of the AUTHOR and his Writings, says;

"This excellent Divine, and truly christian Philosopher; for his appearing so nobly in defence of NATURAL GOODNESS, may be justly called THE PREACHER OF GOOD-NATURE. This is what he insists-on, every-where; and to make this evident, is, in a manner, the scope of all his discourses.

"How great an example he was, of that happy temper and God-like disposition, which
he

T E S T I M O N I E S. xxxiii

he laboured to inspire; how much he was, for the excellency of his life and admirable temper, esteemed and beloved of all; and how many constant hearers he had of the best rank, and greatest note, even of the most eminent divines themselves, is sufficiently known: and the testimony, which the late Archbishop TILLOTSON has given of him in his funeral sermon, is in nothing superior to his desert."

Dr. JEFFERY, in his Dedication of his Three Volumes addressed to Sir PAUL WHICHCOTE, Bart. says,

"I am well assured, that no greater service can be done to RELIGION; than to make public, true, wise, and honorable representations of it; such as are contained in the following SERMONS: for the reverend and learned AUTHOR, through the advantage of a just freedom, a strong judgment, and an unfeigned piety, has established such a notion of CHRISTIANITY from the Holy Scriptures, according to the moral perfections of GOD, as cannot possibly be *false*; and has laid his foundation of RELIGION so deep, in the nature, reason, and necessity of things, that it cannot possibly be *subverted*."

Bishop BURNET, in the History of his own times, Vol. I. p. 186, after giving an account of the corrupt state of the Church, says;

"In all which sad representation, some few exceptions are to be made; but so few, that, if a new set of men had not appeared of another stamp, the Church had quite lost her esteem over the nation. These were generally
d
of

of Cambridge ; formed under some Divines, the chief of whom were Drs. Whichcote, Cudworth, Wilkins, More, and Worthington.

“ WHICHCOTE was a man of a rare temper ; very mild and obliging. He had great credit with some, that had been eminent in the late times ; but made all the use he could of it, to protect good men of all persuasions. He was much for liberty of conscience : and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts ; and to consider RELIGION as a seed of a DEIFORM NATURE, (to use one of his own phrases.) In order to this, he set young students much on reading the ancient philosophers ; chiefly Plato, Tully, and Plotin ; and on considering the CHRISTIAN RELIGION as a doctrine sent from GOD, both to elevate and sweeten human nature ; in which he was a great example, as well as a wise and kind instructor”.

Mr. JOHN LOCKE, in a letter to the Rev. Mr. RICHARD KING, says ; “ If you desire a larger view of the parts of Morality ; I know not where you will find them so well and distinctly explained, and so strongly enforced ; as in the practical Divines of the Church of *England*. The Sermons of Dr. BARROW, Arch-bishop TILLOTSON, and Dr. WHICHCOTE, are master-pieces in this kind : not to name abundance of others who excel on that subject.

ERRA-

ERRATA in the APHORISMS.

Preface, p. xi. l. 10. f. MDCCXXXV, read MDCLXXV.

13. f. Θεσοφῶμενα r. Θεσοφούμενα.

xxiii. 18. f. ducunt. In r. ducunt In

xxiv. 21. f. Me. Dr. r. My self. Dr.

APH. No. 13. for *Libarum* r. *Liberum*.

115. put a full stop after *cause*.

126. put between crotchets [*the Human Nature*]

174. f. *Love for* r. *Love it for*.

272. ——— r. *Virtue are*.

449. Put a full stop after *Wisdom*.

518. f. *forsakes* r. *forsake*.

607. Dele the comma after *though*.

696. f. *Κακὸν* r. *Κακῶν*

712. f. *but it is* r. *but is*.

807. f. *heresore* r. *therefore*.

812. dele () the marks of Parenthesis.

1008. f. *χίσεις* r. *χέσεις*.

1058. f. *Θεός* . *ἔνοικος* r. *Θεός* *ἔνοικος*

1059. f. *itco mes* r. *it comes*.

1138. f. *ὀδόντων* . r. *ὀδόντων*.

1155. f. *τα έξω* . r. *τα έξω*.

1168. f. *μεμνήμενοι* r. *μεμνήμενοι*.

ERRATA

ERRATA in the LETTERS.

Pref. p. xiii. note, l. 6. after *constat*, read *ex ea querimonia*.

Page 5. Note *, dele from the word *together*.

6. l. 12. f. *dealings* r. *dealing*.

penult. transfer to next page.

9. l. ult. f. *Præfect* r. *Prælect*.

16. running Title, r. Dr. WHICHOTE'S.

19. penult. for *cramte*, r. *crambe*.

21—10. f. *implicity*, r. *implicitey*

30—pen. ? f. *colluries* r. *colluvies*.

36—22. f. *ἀποτέλεσμα* r. *ἀποτέλεσμα*

37—19, 20. f. *When times* r. *When the times*.

41—antep. f. *nullum* r. *nullam*.

43—5. f. *cedit* r. *cadit*.

53—14. put a crotchet after life †.]

54—4. f. *ree'd* r. *read*.

59—26. f. *των & σωτηριάν* r. *την & σωτηριαν*

61—19. dele the stroke after Christ—

62—12. f. *Goliath's* r. *Goliath's*.

77—31. f. *These* r. *There*; and add to the end of the note, *Gastici* vulgo dicebantur, qui prius ab ipso Joanne Nicolaita, (Apoc. ii. 6, 15,) ut et postea ab aliis *Barbaritae* vocabantur. A. T. p. 158.

79—26. f. *Antesiodorensis* r. *Antisiod*.

38. f. *Eekius* r. *Eckius*.

85—pen. f. *πεπληροφορημένων* r. —*μένων*.

87—antep. f. *Jude iii.* r. *Jude 3*.

91—21. f. *καὶ ἐργάζεσθαι* r. *καὶ ἐργάζεσθαι*.

antep. f. *this is*, r. *this, is*.

101—11. put *rei* within crotchets..

102—8. for *see* r. *se*.—

112—26 f. quote † *Job* r. quote *Job*.

113—17. f. *auther* r. *authour*.

125—pen. & ult. dele the “

127—I. f. *ed* r. *ced*.

113—16. at viz. refer to this note * See p. 66. e and p. 75. l. 2.

MORAL

MORAL and RELIGIOUS APHORISMS

CENTURY I.

1. **S**OME are *Atheists* by Neglect ; others are so by Affectation : they, that think there is no God, at *some* times ; do not think so, at *all* times.
2. Atheists deny God ; that all things may be alike in themselves : because, if there be a God, then there is a supreme Law ; according to the Nature of God, according to the Reason of Things, according to the Rule of Right. Wickedness produceth Atheism ; and Atheism settles men in Wickedness.
3. Right is the *Rule* of Law ; and Law is declaratory of Right.
4. If there be no Knowledge, there is no *Beginning* of Religion ; if there be no Goodness, there is no *Sincerity* of Religion ; but a Contradiction to it ; by "*holding the Truth in Unrighteousness.*"
5. *Knowledge* alone doth not amount to *Virtue* ; but certainly there is no *Virtue*, without Knowledge. Knowledge is the first *Step* to *Virtue* and Goodness : but Goodness is not without Delight and Choice.

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6. It is a great deal *easier*, to commit a second sin ; than it was, to commit the first : and a great deal *harder*, to repent of a second ; than it was, to repent of the first.

7. The same that is *Virtue* in the Subject, is *Grace* in the Original : [in the Author.]*

8. God made man Intelligent and Voluntary : and the Law of his Nature, and the Reason of his Mind, God intended for the great *Rule* of his Life ; to take place in all particulars, where God did not think good, farther to express his Will, and declare his Pleasure.

9. What is Perfected hereafter, must be *Begun* here.

10. Religion is not one thing in its *Principles* ; and another thing in the *Subject**.

11. It is base, and unworthy, to Live below the *Dignity* of our Nature.

12. It is our grand Defection and Apostasy, to live in contradiction to the *end* of our Being : which no Creature below man doth ; and none do, but wicked Men, and Devils.

13. *Libarum arbitrium*, which men so brag-of ; as it includes *Posse male agere*, is an Imperfection : for such liberty or power is not in God. To do *amiss*, is not *Power* ; but *Deficiency* and *Deformity* : and infinite Power includes not in it a Possibility of Evil.

14.

* 7. i. e. That action, which is Obedience to the Moral Law, Some call *Grace*, and Others call *Virtue* ; but it is the same : as it proceeds from God, working in Us, it may be called *Grace* ; as it proceeds from Us, concurring with God, it may be called *Virtue*. Dr. Jeffery.

10. i. e. Not one thing in *Doctrine* ; and another thing in *Practice*. Dr. J.

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14. If we consider, what is *becoming reasonable Nature*; we shall have a *Rule* to guide us, as to Good and Evil.

15. What is *Morally Good*, is so suitable to the Nature of Man; that Motion in Religion cannot but be with *Pleasantness*.

16. It is *æternæ æternæ*, Godless *Virtue*, tho' the thing be well done for the matter; where there is not Intention of *God*: such *Virtue* has something of Nature, but nothing of Religion in it.

17. Man is *made* for better purposes; than for the drudgery of the *World*: much more, than for the slavery of *Sin*.

18. There is no particular of a Religious Life; in which we cannot give an Account of the Motives, and Grounds, upon which it doth depend; either from the Good of the *particular* Person, or of the *Society*, in which we live: in pursuance of Reason; or Obedience to God.

19. That which is not Original to itself, cannot be Final to itself. But to whom it belongs to be the *First Cause*, to the same it belongs to be the *Last End*; so God should be to Us, by our own Act: He that is Original to Us by *Himself*, should be Final to us, by our *Choice*.

20. Where there is all Perfection in Conjunction, there is no place for any *Uncertainty*, or *Unconstancy*: Resolution and Performance, in Agents of any perfection, go *always* with the Reason of the thing.

21. An Intelligent *Voluntary* Agent in right Constitution, doth, in due and Convenient circumstances, as *certainly* produce noble and generous effects, in use of his Liberty; as any *Natural* Agent, which is *determined* to one thing, doth it's proper effects, in matter prepared, and disposed: else the way of *Voluntary Motion*, would be inferior to *Natural Motion*, and more imperfect than it.

22. By these two Things *Religion* is recommended to us; above all other things whatsoever: 1. By the Satisfaction, we thereby enjoy in *Life*; and 2. By the Expectation, we have thereby at *Death*.

23. There is That in God, which is *Original* to all possible Perfection; and there is That in God, which is *exemplary* to all good Actions.

24. There is a natural Propension in every thing, to *return* to its true state; if by violence it has been disturbed: should it not be so in Grace, in the divine life? Virtue is the health, true state, natural complexion of the Soul: he, that is Vicious in his practice, is *diseased* in his mind.

25. It is the work and business of Religion, and of our Lives, to Reconcile the *Temper* of our Spirits to the *Rule* of Righteousness; and to incorporate the Principles of our Religion, into the *Complexion* of our Minds.

This is to be done, 1. By *searching* into the Nature of Things, and the Reason of our Duty; that our Judgment may be such, as to *approve* the Laws of our Religion: 2. By *practising* according

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according to our right Apprehensions of things : till it becomes easy and delightful to us : 3.

By *persisting* in this Course all our days ; ever designing and meaning Righteousness ; and ever retracting and correcting what is Unrighteous.

26. The *whole* World is governed by the Perfection of Truth, Righteousness, and Goodness ; in conjunction with the Perfections of Wisdom, and Power : and nothing is done by God, but what these Perfections do.

27. Did *Christians* live according to their Religion ; They would do nothing, but what Truth, Righteousness, and Goodness do, according to their Understanding, and Ability : and then one man would be a *God* unto another.

28. When the Principles of our Religion become the *Temper* of our Spirits, then we are truly religious ; and the only way to make them become so, is, to reason ourselves into an Approbation of them : for nothing, which is the Reason of Things, can be refused by the Reason of Man ; when understood.

29. The *Natural* Knowledge of Religion is as *Spiritual*, as any Knowledge that belongs to us. The *Moral* part of Religion is the knowledge of God's Nature: the *Positive* part of Religion is the knowledge of his Will ; concerning Expiation, and Pardon.

30. Nothing is more credible ; than that mens' States *shall* differ, as much as their Spirits and Tempers *do* differ.

31. The Neglect or the Abuse of ourselves, is the true Original of all *Sin*: and to prevent or rectify such Defects and Pravities of mind in

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morals, as arise from such Neglect or Abuse, is to be Religious.

32. He that threatens, may be *better* than his word; and very well save his word; for no man is worse than his word, because he is Better than his word.

33. The *Rule* of Right is, the Reason of Things; the *Judgment* of Right is, the Reason of our Minds, *perceiving* the Reason of things.

34. Right and Truth are greater than any *Power*; and all Power is limited by Right.

35. Every one, that is Honestly disposed, may find *Direction* for what he is to do; from Right Reason, and Plain Scripture: the only ways, by which Men are taught of God; nor is any other teaching necessary.

36. Men have an itch; rather to *make* Religion, than to *use* it: but we are to use our Religion; not to make it.

37. We cannot put a greater Abuse upon God; than to say, He is *obscure*; that He expresses himself darkly in that, which concerns every man's *Duty* towards Him, or *Happiness* by Him: so that the man is at a great Loss, whether he understands God's Meaning, by his written Word; or not.

38. To use *Power*; to controul the Principles of Human Nature; (the Use of *Reason*, the Exercise of *Liberty*) is as strange a *Phænomenon*, as to cross or pervert the common Course of Natural Agents; to bring the Sun back again, or to make it fill the world with darkness. God does not this: if he did, he would contest with himself; his *Power* would rise-up
against

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against his *Wisdom*; and he would disparage and frustrate his own workmanship. Why should We think to do that, which God will not do—to over-bear *Reason* with *Violence*!

39. Believe *Things*, rather than *Men*.

40. A Man has as much Right to use his own *Understanding*, in judging of *Truth*; as he has a Right to use his own *Eyes*, to see his way: therefore it is no offence to another, that any man uses his own Right.

41. All sin is either contrary to the very Nature of God; or else contrary to the State of a Creature.

42. Man, *as Man*, is Averse to what is Evil and Wicked; for *Evil* is unnatural, and *Good* is connatural, to Man.

43. Only *Mad* men and *Bools* are pleased with *Themselves*: no *Wise* man is *Good* enough for his own Satisfaction.

44. The *Soul* does contemplate and worship God; when it is not disturbed by the *Body*, or disaffected through *Vice*.

45. In the search after God, and contemplation of Him, our *Wisdom* doth consist; in our worship of God, and our obedience to him, our *Religion* doth consist; in Both of them, our *Happiness* doth consist.

46. The *written* Word of God, is not the *First*, or *only* Discovery of the Duty of Man; (*Rom. ii. 15. 29.*) It doth gather together, and repeat, and reinforce, and charge upon us, the scattered and neglected Principles of God's Creation; that have suffered Prejudice and Diminution, by the Defection and Apostasy of

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Man ; who has abused his Nature, and is passed into the contrary Spirit.

47. The *Superaddition* to the Principles of God's Creation is, the Declaration of God by *Christ* ; directing us, how to come to Reconciliation, through the *Mediation* of him ; and upon Terms of Repentance.

48. There is no solid Satisfaction ; but in a mental Reconciliation with the Nature of God, and the Law of righteousness.

49. It is the *best Use* of ourselves, to be Employed about God.

50. We must be in our measure, degree, and proportion, in respect of Moral Perfections ; of Holiness, Righteousness, Goodness and Truth ; what *God is*, in his Highth, Excellency, and Fulness ; for in all Moral Perfections, God is imitable by us ; We may resemble God : God is communicable to us ; We may partake of Him.

51. That which is the *best Employment* Here, will be the *only Employment* in Eternity ; and with great Improvement and Advantage : There we shall have none but good Company, and They will be better than they now are : We shall have neither Guilt *within* us, nor Enemies *about* us, nor Death *before* us.

52. There is no better way to *learn*, than to *teach*.

53. He that never *changed* any of his opinions, never *corrected* any of his Mistakes ; and He, who was never *wise* enough, to find out any mistakes in Himself ; will not be *charitable*

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ritable enough, to excuse what he reckons mistakes in Others.

54. A man must cultivate his Mind, by enquiries after the Measures and Reasons of his duty; by Reconciliation of his Temper to those Measures, upon those Reasons; and he must cultivate his Life, by acting according to the Improvement of his Mind.

55. We are only so Free, that Others may be free, as well as We.

56. Examine all Principles of Education: for since we are all Fallible; we should suppose, we may be Mistaken. Quotidie depōno aliquem errorem. ἡμεῖς αὖτε ποτὲ διδάσκοντες.

57. None of us was Born knowing or wise: but men Become wise, by Consideration, Observation, Experience.

58. Those that differ upon Reason, may come together by Reason.

59. The only way to make a man's Notion his own, is to communicate and discourse about it, and submit it to Examination: so that those, that are most Profitable, are most Profited; and by communicating themselves, they are most Improved.

60. He that gives Reason for what he saith, has done what is fit to be done; and the most that can be done: He, that gives not Reason, speaks nothing, though he saith never so much.

61. It is a great saying, *Whosoever is pleased with God, pleaseth God; and God is pleased with him.* It is repugnant, that God should

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should take pleasure in Us; till we do harmonize with Him: which is by our Regeneration, being made like Him and conformable to Him. If we are not God-like, neither is God pleased with Us; nor are We pleased with God.

62. The Government of our Spirits, is the greatest Freedom.

63. By candid Construction, you may frustrate an Enemy; but by sinister Construction, you may lose a Friend.

64. If a man be once out of the Use of Reason, there are no Bounds to Unreasonableness.

65. Conscience, without Judgment, is Superstition; Judgment without Conscience, is Self-condemnation.

66. Innocency and Credit are the Safeguard of Virtue: he that is Guilty, defends it, either by a Lye, or by Impudence.

67. No man is wise enough, for his own Direction; Powerful enough, for his own Defence; or Good enough, for his own Satisfaction.

68. It had been better for the Christian Church; if that, which calls itself Catholic, had been less employed in creating pretended Faith, and more employed in maintaining universal Charity.

69. Let not any one use that Severity, in the case of Another; which his own case will not bear: For a man may condemn Himself in the Person of another.

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70. To believe there is a God; is to believe the existence of all possible Good and Perfection, in the Universe: And it is to be *resolved* upon this; that things either are, or finally shall be, as they *should* be.

71. There is nothing proper and *peculiar* to Man; but the Use of Reason and the Exercise of Virtue.

72. If any man object the *Decay* of Nature, against the Performance of his Duty, He, in particular, has *abused* his Nature: he hath lived in the world to no Purpose; who hath not so far studied the Principles of Reason, and the Temper of Man; as to *reconcile* himself to whatsoever is Agreeable to Human Nature, and to whatsoever is within the Compass of Human Reason.

73. We may maintain the *Unity* of Verity, in point of Faith; and Unity of Charity, in point of Communion; notwithstanding all *Differences* in point of Apprehension.

74. Every man is Born with the *Faculty* of Reason, and the Faculty of Speech: but why should he be able to Speak, before he has any thing to say?

75. It is not to be expected, that *another* man should Think as I would, to please me; since I cannot think as I would, to please *myself*: it is neither in His nor My power, to think as we will; but as we see reason, and find cause.

76. To go against *Reason*, is to go against God: it is the self same thing, to do that which the Reason of the Case doth require; and

and that which God Himself doth appoint : Reason is the *Divine* Governor of Man's Life ; it is the very Voice of God.

77. Mens' Apprehensions are often nearer than their *Expressions* ; they may *mean* the same thing, when they seem not to say the same thing.

78. Let no man condemn another, for such things as he desires God would pardon in himself.

79. Creatures below Us use themselves, as they find themselves ; you never find them worse than themselves : it is strange, that Man (of all the creatures in this lower world) should alledge against God ; that he cannot use his Faculties ; that he cannot apply them to their proper Objects : that he cannot observe Manner and Measure.

80. Every *Misgovernment* of ourselves, is a Punishment of ourselves.

81. Sins of the Mind have less *Infamy*, than those of the Body ; but not less *Malignity*.

82. The Most that any of us know, is the least of that which is to be known.

83. Do what is Wisdom and Reason ; and refer yourselves to God as Judge.

84. The Right of the case is the Law of heaven ; and should be the law of the World.

85. God *imposeth* no Law of Righteousness upon Us ; which He doth not observe Himself.

86. When a Man consents to any thing, that is contrary to the Reason of his own Mind ; he begins a Disposition, contrary to

Virtue

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Virtue and Religion; a Second act *increased* it; and by-and-by an *Habit* of Virtue is not only weakened, but wrought out; and a contrary Habit is introduced. Now, to practise the necessary Duty, contrary to the vicious Inclination; till the Habit of Vice be wrought out, and the Habit of Virtue be introduced; is the necessary *Repentance* of a Sinner.

87. *Religion* makes us live like Men: To do nothing, that will either sink us into Beasts, or transform us into Devils: As Intemperance and Sensuality make us Beasts; so Pride and Malice make us Devils.

88. *Hypocrisy* is as easily known, to a man himself; as he knows, whether he is awake or asleep; in health or sick: for, What doth a man know, if he knows not what he means!

89. *Religion* consists in Things, that are Good in themselves; or that are for the Recovery in us of what are Good in themselves.

90. Every Sin is *voluntary*; and either hath the Consent of the Mind, or follows upon the Neglect of the Mind: that, which prevents the reason of the mind, is not Sin.

91. A Natural Deficiency is pitiable: a Moral Depravation is abominable.

92. Nothing in Religion is a *Burthen*; but a Remedy, or a Pleasure.

93. He, that would entirely do Right to Religion, must acknowledge; that Religion does all Right to Men.

94. When the *Doctrine of the Gospel* becomes the Reason of our Mind, it will be the Principle of our Life.

95. He that doth *provoke*, or will be *provoked*; opens a door to let-in Evil: and knows not, how *far* he may be transported.

96. Where Evil is *returned* for Evil, the first Offender thinks himself excused; because the Other is as faulty as He: on the other side, He, that by Courtesy and Forgiveness makes an Enemy become a Friend; makes a *lasting* Friend.

97. Religion is Unity and Love: therefore it is not Religion, that makes Separation and Disaffection.

98. If Reason may not *command*, it will *condemn*.

99. Reason *discovers*, what is Natural; and Reason *receives*, what is Supernatural.

100. Both *Heaven* and *Hell* have their Foundation *within Us*. *Heaven* primarily lies in a refined Temper; in an internal Reconciliation to the Nature of God, and to the Rule of Righteousness. The Guilt of Conscience, and Enmity to Righteousness, is the *inward* state of *Hell*. The Guilt of Conscience is the *Fewel* of *Hell*.

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CENTURY II.

101. **E**Nmity with *Righteousness*, is Enmity with *God*.

102. What has not *Reason* in it, or for it; if held out for Religion, is man's *Superstition*; it is not religion of God's making.

103. Those, who *are* united by *Religion* should be united by *Charity*.

104. *Rational* Nature is as sufficient and proportionable to *its* effects; as *any* vital Principle besides in the world.

105. An Argument to *Intellectual* Nature hath, or ought to have, the same Force; as *any* Natural Quality or Power hath on an *Inferior* Nature.

106. No man ought to have a Right of *Punishing*; but he who has the Right of *Obedience*: no man should have, or use, the Right of *Punishment*; but he, who has some Right *denied* him, *viz.* *Obedience*; and for *Recovering* that Right of *Obedience*.

107. God is the Creditor, in respect of *Punishment*; Man is the Creditor, in respect of *Reward*.

108. To live in *Love* is so great, so certain a Duty; that it is not to veil to Truth of particular Apprehensions: he that lives *out* of Love, is ever contriving Offence, or Defence.

109. God hath set up *Two Lights*; to enlighten us in our Way: the Light of *Reason*, which is the Light of his Creation; and the
Light

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Light of *Scripture*, which is After-Revelation from him. Let us make use of these two Lights; and suffer neither to be put out.

110. Where Religion does take Place and is effectual; it makes *this World*, in measure and degree, Representative of *Heaven*.

111. Nothing is *worse* done; than what is *ill* done, *for Religion*. That must not be done, in the *Defence* of Religion; which is *contrary* to Religion.

112. I will not make a Religion for *God*: nor suffer any to make a Religion for *me*.

113. That which is a *Counterfeit* of any thing, or a Corruption of any thing; is *least that*, which it makes a show of.

114. Nothing spoils human Nature more, than false Zeal. The *Good nature* of an *Heathen* is more God-like, than the furious *Zeal* of a *Christian*.

115. Our *Apprehensions* of Religion are not subject to our Wills; nor in our Power: but as we see reason and cause, The Devils would not Believe, if they could help it; it is their Torment: they Believe and Tremble.

116. Good and Evil are not by *positive* Institution; are not things *arbitrary*; or during any Pleasure whatsoever; but Just Right and Holy, Wicked Impious and Profane, are so by their own nature and quality. If we understand this, as we ought; we abide in the Truth; if not, we are Self-flatterers; and live in a Lye. Things are, as they are; whether we *think* so or not: and we shall be judged by things

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Things, as they be ; not by our own presumptuous Imaginations.

117. Nothing can give *Peace* to him, who is at Enmity with his own *Reason*.

118. Certainly They, who *do* worst by Religion ; shall *Part* worst by Irreligion.

119. All Creatures were raised out of *nothing* ; and every Creature is *next* to nothing.

120. It is the *greatest Power* ; to Transact all, within the Measure and compass of Reason and Right.

121. In the Use of *Reason*, and the exercise of *Virtue*, we enjoy God.

122. We are made *one for another* ; and each is to be a Supply to his Neighbour.

123. *Betraying* human Converse, through want of good Behaviour ; is *contrary* to Righteousness : *Neglecting* the mind, and want of self-Improvement, and self-Government ; is *contrary* to Sobriety : but Few charge their Consciences, on the Account of either.

124. The *Dissembler* does not think *within himself*, what he says ; The *Flatterer* does not Think *of you*, what he says : The *Dissembler* intends not the *Truth*, the *Flatterer* means not the *Good*, he speaks : The One speaks contrary to Veracity ; the other, contrary to Charity.

125. Whosoever doth fail, in general good Carriage and good Behaviour ; in general Love and good-Will ; will fail, in what is more *Costly* ; in paying Debts exactly, in

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doing all good Offices, as he has Opportunity.

126. Whosoever scornfully uses any other Man, disparages himself the Human Nature.

127. Our *Notions* are more our own, than any thing *without* us; and I count nothing *Mine*, that I cannot defend against all the world.

128. *Foreign* opposition and Force cannot do the Mischief, which *Internal* Feuds and Treachery may do.

129. For Contradiction to his *Reason*, a Man is challenged now; and will be condemned, at the great day of Judgment. It is the Reason of Things, and of our Minds, not the Power of God only, which condemns. *Fear thyself*; for thou art in more danger of being Condemned by the *Reason* of thy *Mind*, than of any Power whatsoever, of God or Man.

130. Our Fallibility and the Shortness of our Knowledge should make us peaceable and gentle: because I *may* be Mistaken, I *must* not be dogmatical and confident, peremptory and imperious. I *will* not break the certain Laws of Charity, for a doubtful Doctrine or of uncertain Truth.

131. *Mind* and understanding hath *Satisfaction* in no other thing, than in Attendance upon God.

132. The *things* of God are not made *ours*, by a mere *Notion* and Speculation; but when they become in us a vital *Principle*, when they establish in us a State and *Temper*, when

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when the things of God are Grounds and Principles of suitable *Operations*.

133. *Wickedness* doth as naturally make us miserable, as it makes us *unlike* to the most Happy Being. As God is Holy, and Happy; so *We* must be like him in *Holiness*, that we may be *Happy*. God's *infinite* Goodness makes him *completely* Happy: the degree of our Happiness holds *proportion* to the measure of our Goodness.

134. What we attribute to God, as his Excellency and Perfection; *That* we should propose to our Selves, as matter of Practice and Imitation.

135. *Right* in strictness, is not Right; if there be *Equity* on the other side.

136. It is reasonably expected, that there should be *Accord* among those on Earth, who are Citizens of Heaven.

137. They who live not by *Law*, would be justified by *Custom*: but, as Common Practice is the *worst* Teacher, that ever was; so the Truth and Goodness of things is not to be Estimated by the Entertainment and Acceptance they find in the World.

138. Certainly our *Saviour* accepts of no other Separation of *His Church*, from the other part of the world; than what is made by Truth, Virtue, Innocency, and Holiness of Life.

139. It is a Business of Difficulty and Leisure; to discharge the mind of *evil Principles*, and to change Nature.

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140. No account can be given of *Wickedness*, in a way of Reason; for Reason is *against* it.

141. Whosoever is bound to *Obey*, in the first Instance; if he fails, is bound to *Repent*, in the second.

142. If we would be Real and Sincere, in our *Devotions* towards God; let us have for Religion, *that* which will do us Good, sanctify our Natures, and Reconcile us to God.

143. *Religion itself* is always the same: but Things *about Religion* are not always the same. These have not in them the power or virtue of *Religion*, they are not of a sanctifying nature; they do not purify our Minds, as the things of a *Moral* nature do; so that Religion may stand without them.

144. Right sense and Judgement of God is a *leading* principle in Religion: therefore the Heathens profaned themselves, through their ill notions of God.

145. We are *Happy*, in the same way God is Happy; or we are *Miserable*, in the same way the *Devil* is Miserable. As *Evil*, makes *Miserable*; so *Goodness* makes *Happy*.

146. Man, by *Reason*, has Apprehensions of *Moral Good* and *Evil*; as Animals, by *Sense*, distinguish *Natural Good* and *Evil*.

147. The Last Form determines the Species; and settles the Kind: When the *Reasonable* Soul is super-induced upon the *Sensitive*, the *Animal* becomes a *Man*; and to live by this Reason, is Natural and Religious.
See 855.

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148. To make a man a *wicked* man, in the sense of Scripture; there must be either 1. gross Carelessness and *Neglect*, or 2. a voluntary *Consent* to known Iniquity, or 3. known *Hypocrisy*, or 4. great *Apostasy* from better to worse in Practice, for ill Ends.

149. Some *Christians* are denominated from *Christ*; as the *Jesuits* from *Jesus*.

150. Though the *Reason* of the *Subject* be prejudiced and corrupted, by *Apostasy* and ill use; yet the *Reason* of the *Thing* continues sacred and unchanged.

151. It is not Religion; for a man to act, all the days of his life, upon the principles of his *Education*.

152. It is not necessary to *make-out* things farther, than God hath made them out; or to *determine* them more particularly, than God hath determined them.

153. God is the greatest Good; (*summum bonum*): Iniquity is the greatest evil; (*summum malum*): and these are Inconsistent. We could not conceive God to be *Good*; if we did not look on Him, as a Detester of every thing that is Unjust and Impious.

154. A *Sinner* is a Person of Violent Practice; and one who doth Unnatural Acts: And consequently, the more a *Sinner* knows himself, the less he is satisfied with himself.

155. Had not *Infinite Goodness* been the Law of Heaven; there had never been any other Being, but God.

156. The *worst* of evil befalling Sinners, is not an infliction from *without*; but arises out of the *Guilt* of Conscience *within*.

157.

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157. There is nothing in *Perfection*, nothing natural ; but where the Reason of *Things* directs the Reason of our *Minds* ; and *that* guides and determines the Will : We are *Intelligent*, by the First ; and *Voluntary*, by the Second.

158. God is *certain* ; because in him there is the Fulness of Liberty, and the Fulness of Perfection.

159. Of that *Power*, which none can possibly *Resist*, none can justly *Complain*.

160. To be *Intemperate*, destroys the Individual ; To be *Unrighteous*, dissolves the Community ; To be *Impious*, denies God ; cuts off from the Original, clips off the Sun beams. Would we neither *be* ourselves ; nor have ought else to *be* ?

161. *Habits* of Virtue are Acquired, by a right Use of our selves ; and they are spoiled, by Unnatural practice.

162. We are *Good* ; by Imitation Participation and Resemblance of God ; and in the same way, we are Happy.

163. Persons of *naughty* minds have no *true* thoughts, either of God or of Men : they *think* all abroad, without themselves, as they *find* at home, within themselves.

164. An *ill Principle* in the Mind, is *worse* than the matter of a Disease in the Body.

165.

* " To deny God, is to pretend to cut-off ourselves from our Original ; and yet to preserve our-selves : as if a Sun-beam could be clip'd off from the Sun, and could be preserved separate." Dr. W. No. 4778.

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165. As *Sin* is the worst Evil that is *Done*; so it is meet, it should *Fare* the worst.

166. God hath not the *Least* Care of that part of his Creation, which doth *most* resemble Himself.

167. It is Weakness and Folly, to *do* those things; which must be *undone* again, with Shame and Sorrow.

168. If there be any thing *monstrous* or prodigious in Nature; it is a Proud Creature, and an insolent Sinner.

169. Religion *begins* in Knowledge; *Proceeds* in Practice; and *Ends* in Happiness.

170. Ignorance of that will not *Destroy* Another, the Knowledge of which will not *Save* Me.

171. Two things we may easily perceive;
1. Whether we be *Hypocrites*; and 2. Whether we be *Heretics*: not the former, if we *mean* Religion; not the latter, if we *desire* Information; and make *no* Faction.

172. To *Know* the Difference of Right and Wrong, speaks our *Wisdom*; to *Observe* that Difference, speaks our *Goodness*.

173. Keep *Indifferency* of Judgement, till the Verity of the thing does appear; so long as there is any *Uncertainty*. Have no *Bias*, but what is received from *Truth*.

174. Deal ingenuously with *Truth*; and Love for itself.

175. So far as it is *beyond* the Text, it is *Man-made* Divinity: about which we shall always *differ*; because there is no Authority to *Determine* us.

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176. God's *Superintendency* does not Discharge Our *Subserviency*; but should be answered by it: the Activity of Man should answer the Influence of God.

177. A *Rule in Practice*, is a Notion incarnate; made like to us.

178. Govern thyself from *within*.

179. It is far from being *True*, That *Man* hath nothing to do; upon Supposition that *God* doth all.

180. We lose our-selves, and are much less than we might be; if we never put our-selves upon *Thinking*.

181. We should, if we were *Wise*, and *Careful* of our Soul's Health and Safety, *Grasp* and *Comprehend* in Thought, so far as we can, the several *Dimensions* of Time past, present, and to come; and *Raise* a *Judgment*, upon the View and Resolution of the whole, what is our *Interest*; what the *Establishment*, whereon *Immortal Spirits* may *Fix* and *Settle*; and thereto, by invincible *Courage*, *Subdue* all *Things* into *Obedience*, and true *Subserviency*.

182. We may *Overcome* the *Devil*, by *Resistance*; and our *Selves*, by *Self-denial*.

183. A great deal of Time is contracted in *Opportunity*; which is the Flower, the Cream of Time. [*O xaiōs, rē Xēvōs andōc.*]

184. Man in this State is not, as he should be, because of *Non-use*, and *Mis-use*, and *Abuse* of *Himself*: of some one of which Every one is more or less *Guilty*.

185. *Argumentum in Causa* is in *Conjunction* with *Truth*, and *Goodness*; and prevails little: *Argumentum ad Hominem* is in conjunction

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conjunction with Humour, Manner, Fancy, Pleasure, &c; and prevails much*.

186. Man is *sure* of Nothing; he is not sure of Himself. Man is a Wonder to himself; he can neither govern, nor know himself.

187. The Application of Our-selves to God, according to God's Manifestation of Himself to Us; is the *only* thing, necessary to Salvation.

188. The State Here, and the State Hereafter, are *Homogeneous*: Every Man may Estimate his *Future* State, by his *Present*; viz, the Like, or more of the Same. Death makes not that Change; which is made *only* by *Moral* Principles of Knowledge, and Goodness.

189. All *worldly* Things are so much *without* us; and so subject to the Power of Vanity and Uncertainty; that they do not *Make* us, when they come; nor *Mend* us, while they *stay*; nor *Undo* us, when they are *taken-away*.

190. As to the *Truth* of Things, we do not what we *Pretend*, but what we *Intend*.

191. The *Christian Religion*, made a cloak or cover of *Licentiousness*; is the *Best* Thing in the *Worst* Use.

192. We must keep our-selves from those *Sins*; which we are inclined to, by *Constitution* and *Temper*; which we are in danger of, by *'special Occasion*; and which we are *lea'd* to, by *Use* and *Custom*.

193.

* 185. Argumentum in causa, an Argument taken from the nature of the thing in question: Arg. ad Hominem, one taken from the condition circumstances or conceptions of the Party argued with. Dr. J.

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193. The Beginnings of Sin are *Modest*; the Issues of it are *Impudent*.

194. By Use, Custom, and Practice, Men come to be *Any thing*; though never so Irrational and Unnatural.

195. We know, where we *Begin* to Mis- carry; but we know not, where we shall *Stay*.

196. *Using* and Enjoying is the true *Having*.

197. Man, in respect of God, is not his Own; he Ows to God more than to Himself.

198. There are *two* Things of great Importance to us; viz. 1. To *Live well*; and 2. To *Die well*: To Live, as we *should*; and to Die, as we *would*: To Live, according to God's direction; and to Die, according to our own Hearts' Desire.

199. Against the *Guilt* of Conscience, there is the State of *Justification*: against the *Malignity* of Spirit, there is the Habit of *Sanctification*.

200. There is nothing Desperate, in the State of *Good men*; where there is a right Principle within them, and God's Superintendency over them.

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201. **A**LL is not done, when we have spoken to God by *Prayer*: our Petitions are to be pursued with real Endeavours; and our Prayers are to be Means and Instruments of Piety and Virtue, must be subservient to a Holy Life. If they are not the former, they are worth nothing; if they are not the latter, we but deceive our-selves.

202. *Virtue* and *Vice* differ, as Heaven and Hell; for *These* make Heaven, and Hell; as they are a State: Self-Justification, with Conscience of Truth; Self-Condernnation, with Conscience of Iniquity.

203. We never *better* Enjoy our *selves*, than when we *most* Enjoy God.

204. *Goodness*, in case of Misapprehension in Judgment, is a Principle of *Direction*; in case of Miscarriage in Practice, is a Principle of *Restoration*.

205. Obligation to divine Truth, is *Religious Liberty*; Obligation to the contrary error, is *Superstitious Vassalage*.

206. Nothing should *alienate* us from one another; but that which alienates us from God.

207. There cannot be *Receiving Truth* in *Love*; where there is not receiving it in *Judgment*.

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208. It is our very *Tenure*, as we are *Creatures*, to observe God; according to our Power.

209. The *Sense* of *Repentance*, is better *Assurance* of Pardon; than the *Testimony* of an *Angel*.

210. Repentance is *satisfactory* to the Reason of our Minds; and *necessary* to the Quiet of our Consciences.

211. It is as *Natural* for a *Man*, in respect to the Principles of God's Creation in Him; to do that towards *God*, his *Neighbour*, and *Himself*, which Right Reason doth demand; as it is for a *Beast*, to be guided by his Senses and Instinct; or as it is for the *Sun*, to give Light.

212. Vice is contrary to the Nature of Man, as *Man*; for it is contrary to the order of Reason, the peculiar and highest Principle in Man: nor is any thing *in itself* more unnatural or of greater Deformity, in the whole world; than that an Intelligent Agent should have the Truth of Things in his *Mind*; and that it should not give Law and Rule to his *Temper*, *Life* and *Actions*.

213. *Regeneration* is the Salvation of the present State; *Glorification* is the Salvation of the future State.

214. In Intellectual Nature, a Principle of *Knowledge* is Vital to the Understanding; and an *habitual Disposition* is Vital to the *Will*.

215. Sinners must *Repent*; for they cannot be Happy by God, in a Way of *Opposition* against

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against Him : it must be by Submission, and Reconciliation to Him.

216. It is impossible for a Man to be made Happy, by putting him into a Happy Place ; unless he be first in a Happy State.

217. God is *Neglected* by some Sins ; and God is *Disclaimed* by others : by Sins of Non-performance and of voluntary Deficiency. *Non-improvement* is Alienation of our Faculties from God, their proper Object ; and from Seeking Him, which is their proper Use.

218. To receive Instruction and Knowledge, is as *Natural* ; as to receive the Light of the Sun, if a Man opens his Eyes.

219. The *first* act of Religion, is to *Know* what is True of God ; the *second* act is to *Express* it in our Lives.

220. Religion is intelligible, rational, and accountable ; It is not our *Burthen*, but our Privilege ; it is not for our Harm, but given us for our *Good* : There is no one thing, in all that Religion, which is of *God's* Making ; (whether that of Creation, or Christian ;) of which any sober Man, in the true Use of his Reason, would say ; *Pardon me in this* : (as 11 Kings v. 18.) or from which He would be released, though He might have his Pardon or Release under the Seal of Heaven.

221. The *Moral* part of Religion never alters. Moral Laws are Laws of *themselves*, without Sanction by Will ; and the Necessity of them arises from the Things themselves. All *other* things in Religion are *in Order to* These. The Moral Part of Religion does
sanctify

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sanctify the Soul; and is *Final* both to what is Instrumental and Instituted.

222. *Institutes* were never intended to be in Compensation for Failure in *Morals*; but are all for the better Security of *Morals*; and give place to them; and are in Subservience to them.

223. A man is not *excessively* Wicked, on a sudden; but no Man knows, when he is going, how far he shall go.

224. No man is True to Himself, that is False to his God: no man, that is Ill-Employed, is certain he shall be True to Himself.

225. *Hypocrites*, and men of carnal Spirits, desire *Abatement* in *Morals*; though they *Allow* for it in *Rituals*.

226. If I am *Guilty*, I have a Wound *within*; and have nothing within me True to myself. *Guilt* is the Sting of Punishment.

227. It is an ill case with man; when his *Heart* will not serve him, to look the Fountain of his Being in the Face.

228. *A Monstro non disputatur contra Naturam*; is a Rule in Moral Philosophy. A *Vicious Man* is a Moral Monstre. We are to declare the Nature of Man; not from what it is, by Defection and Apostasy; but from what God made it: what it *was*, and what it *should be*.

229. The Mind is to be *Informed* with Knowledge, and *Refined* by Virtue. By the several Virtues the Mind is purified, and made fit

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fit to converse with God, and to receive from Him.

230. Whatever is contrary to Peace and Right and good Order, under God's Government of the World; is to the Dishonour of God.

231. There is a *Reason* in man; to which the *Difference* of good and evil may be made to *appear*: and *thus*, we may Work upon the mind of any man.

232. The Unrighteous are condemned by *themselves*; before they are condemned of God.

233. Complain not of *Nature*: for Nature (to them that use it *well*, possess it with it's *right* temper) is Sovereign to Man, Inclenable to Virtue, and Conservative thereof.

234. Nature, before it has suffered *Violence*, abhors that which is base and unworthy; (evil, unnatural practices;) which, after men have long abused themselves, they freely commit. All men are *born*, with a natural Modesty and Ingenuity: no man comes into the world with the Hardness and Impiety, which he afterwards brings himself to, by unnatural and base use.

235. If a man will either enjoy God or Himself; let a Man *simplify* himself; think and do *Uniformly*; let him have but *One* governor within himself, and always observe it's commands: (that is the government of Reason and Understanding; not Passion, Interest, Humour, Fashion or Custom of the World:) else a man can have no Peace.

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236. Truth is *connatural* to a man's Soul; and in Conjunction with it, becomes the mind's Temper, and Complexion, and Constitution.

237. God is not *wanting* in any thing worthy of, or that becomes, infinite *Goodness*: God is not wanting in any thing, that answers the *Relation* he stands in to his Creatures: God doth every thing for Our good, that will consist with the *Plot* and *Design* of his *Creation*.

238. He Wrongs himself; that, upon account of *Religion*, comes under the Obligation of any thing, in point of *Conscience*; which he is not obliged to by Reason and Scripture.

239. Man parts with his Freedom, and enslaves himself; when he *subjects* himself to That, which is not *Sovereign* in him; as *Reason* is.

240. Submission to the Power, Thanksgiving for the Goodness, Admiration of the Wisdom, Imitation of the Holiness, Confidence in the Faithfulness, of God; is the *Service* we owe to our Creator.

241. Virtue has *Reward*, and Vice has *Punishment*, arising out of itself.

242. He, that has no *Government* of himself, has no *Enjoyment* of himself.

243. Whosoever is of a *Malignant* Disposition of mind, he hath brought himself into it; by gross self-Neglect, or by voluntary self-Abuse.

244. The *Use* of the Body is, to be the *Instrument* of the Soul, in the practice of Virtue;

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tue ; and when it is not made such, it is Alienated from its proper Use.

245. He that Commands Others, is not so much as *Free* ; if he doth not Govern himself. The greatest Performance in the Life of Man, is the Government of his Spirit.

246. If, through the Help of God, we do not Alienate our selves from the Things of the world ; the Things of the world will certainly Alienate us from God.

247. A man hath his Religion to little purpose, if he doth not Mend his *Nature*, and Refine his Spirit, by it.

248. We *Worship* God best ; when we Resemble Him most.

249. To Believe, and not to *Do* ; is to Hold the Truth in Unrighteousness.

250. To live after *Temper*, is below Reason, and short of Virtue. A *wise* Man is more than Temper ; a *good* Man much more.

251. The Mind's *Sense* [inward Sentiments, *φρονήματα*] may have Malignity in it ; as well as Words and Actions*. What any one means, is rather his Action ; than what he does : for in what he means, he hath absolute power ; it is wholly his *own* : in what a Man doth, he may be liable to Engagements and Force. Therefore we say, the *Mind* of a good man is the *Best* part of him ; and the *Mind* of a bad man is the *Worst* part of him : because the one hath more good in his heart, than he can perform ; the other more evil in his heart, than he can execute.

D

252:

* *φρόνημα τῆς σαρκός* Rom. viii. 7. is Enmity against God;

252. No one Reverenceth a *wicked* man ;
no, not a wicked man himself.

253. Whosoever doth commit Sin, departeth from the *natural* Use of Himself, his Powers, and Faculties ; He sinks below his own Nature : for there is no natural Action so mean ; as every sinful Action is. Sin is below any man ; Sin is every man's Dishonour.

254. The things we *part-with*, are more God's than Ours. The Power to part-with them, at God's Call, is a greater *Privilege* ; than the Right to *possess* them, by his Grant.

255. He that hath no Reverence for *himself*, and his own Nature, (so as to Abuse it, and Disorder it;) hath no Reverence for God.

256. A Man cannot do himself *Right* ; if he Lives from *without*, and not from *within* : He, that confines himself to *This* world, lives to make himself *Less*.

257. Right and Just is determined, not by the *Arbitrary* pleasure of him that has *Power* over us ; but by the Nature and Reason of Things.

258. The *greater Rights* of the World that Govern above and below, are determined, by the Relation things have to each other ; and these Rights can never yield, or be controuled : For *These* are a Law with God, and according to his Nature ; and are as unchangeable and unalterable, as God himself.

259. *Equity* is abatement of legal Right ; upon reasonable Considerations : *Mercifulness* is Abatement of strict Right, *beyond* the other ;
out

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out of good Nature, and a Sense of the Goodness of God and Frailty of Man. God *always* deals thus mercifully with Men; Men too *seldom* deal thus, or even according to Equity, with one another.

260. The Suitableness and Fitness, that there is in one thing to Accommodate another, in the *Inferior* world, is a Resemblance of what the Superior and *Intellectual* world does by Justice and Equity: so the whole Creation of God is mutually Beneficial.

261. Wisdom and Power are Perfections, only as they are in *conjunction* with Justice and Goodness.

262. *Holiness*, in Angels and Men, is their *Dei-formity*; Likeness to God in Goodness, Righteousness, and Truth. Such *real* Holiness sanctifies the Subject by its Presence: and where That is, the person is made Pure, Good, and Righteous.

263. *Relative* Holiness, depending upon an Arbitrary act, is of a Mutable nature; and, where it is, alters not the Nature and Quality of the thing; but only the Relation and Use of it.

264. Things *Relatively* Holy, have never been Equalized with *Real* Holiness, but have always been Subservient to it.

265. The Reasonable part of Man hath a *peculiar* Reservation for God; and its Happiness is, in its Employment about God.

266. Man's *Fame* is his Second Security for Goodness; as *Conscience* is his first.

267. Joy is the Life of man's Life. Joy

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and Grief are things of great Hazard and Danger, in the life of man: The one *breaks* the Heart; the other *intoxicates* the Head. An Eye to God, in both, doth poise and balance.

268. Punishment has in it the Notion of a *Remedy*; and has the Place of a *Mean*, not of an End: Now as no more of a Mean is to be designed, than what is *necessary* to the End; and a Mean is considerable, only as it has a *relation* to the End; therefore, if the Sinner *repents*, there can be no necessity of Punishment; for the End is obtained *without* it: and there is nothing in Punishment, save as a Mean; in which Goodness can take Content.

269. The Execution of *Punishment* is for the *Defence* of Righteousness.

270. It is altogether as worthy of God, and as much becoming Him; to *Pardon* and shew Mercy, in case of Repentance and Submission and Reformation: as to *Punish*, in case of Impenitency and Obstinacy.

271. This is the *Security* of us Creatures, who live under an irresistible and uncontrollable Power; that *All* the ways and proceedings of that Power are in Loving-kindness, Righteousness, and Judgment.

272. Reason and Virtue are Things that have *Bounds* and Limits: but Vice and Passion have *none*.

273. Some things must be good in themselves: else there could be no Measure, whereby to lay-out Good and Evil.

274. God, to whom *all* Power and Liberty belongs;

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belongs; disclaims all Power and Liberty to do contrary to Right.

275. Nothing is better said or thought of God; than that, which gives place to *Repentance*. Repentance doth certainly alter the case of the Sinner; and God is not inexorable, implacable.

276. Let Sinners, by Repentance, make their case *compassionable*; since they are sure that God *will* extend his compassion; to the utmost bounds of cases, that are *compassionable*. It is Perfection in God's Prerogative; to be *Able* fully to commiserate every *compassionable* case.

277. Give me the man, of whom I may say; This is the person, who, in the true use of *Reason*, (the Perfection of Humane Nature) who, in the Practice and Exercise of *Virtue* (its Accomplishment) hath brought himself into such a *Temper*; as is *Connatural* to those Principles, and Warranted by them.

278. He that gives way to Self-will, hinders Self-Enjoyment.

279. The Sufferings from Malignity *abroad*, are not so great; as the Sufferings from Malignity *within*.

280. *Serenity* of *Mind*, and Calmness of Thought, are a better Enjoyment; than any thing *without* us.

281. *Contradiction* of Sinners. Hebr. xii. 3.] Sinners are made-up of Contradictions: contradictions to Truth and Reason, to God, to themselves, and to one another. *Virtue* is uniform, regular, constant and certain.

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282. They, that are *Reconciled* unto God, in the Frame and Temper of their Minds; that Live according to the Law of Heaven (the everlasting and immutable Rule of Goodness, Righteousness and Truth;) may truly be said to have begun *Heaven*, while they are upon the earth: But They, who confound the Difference of good and evil; and who Care not to Approve themselves to God; but act without Difference or Distinction; *These* are Partakers of the *Devilish* Nature, and are in the Hellish State.

283. No Man is Religious; that voluntarily *Consents* to Known Iniquity.

284. The least, that can be expected from Religion, and Conscience, is; That men be kept from Voluntary *consent* to known Iniquity.

285. Men of Holy Hearts and Lives best understand Holy Doctrines and things. Those, who have not the *Temper* of Religion, are not competent Judges of the Things of Religion.

286. *True* Religion will make those Good-natured, whom it finds Bad natured.

287. Misapprehension and Mistake is the most *compassionable* Case in the world. The Traveller means to go directly; but hath lost his way, and is bewildered: is any so cruel, as not to shew him the *right* way?

288. *Religion* begets in us a Rational Confidence, and a transcendent Pleasure.

289. Will, *without* Reason, is a Blind man's motion; Will, *against* Reason, is a Mad man's motion.

Cent. III. A P H O R I S M S.

290. We must *now* Naturalize ourselves to the Employment of Eternity.

291. Religion doth not *destroy* Nature; but is built upon it.

292. He, that is Light of *Belief*, will be as Light of *Unbelief*, if he has a mind to it; by the same reason: he will as easily Believe an Error, as a Truth; and as easily Disbelieve a Truth, as an Error.

293. There is no Pleasure, Living or Dying; but in a Practice according to *right Reason* and *Conscience*.

294. *Good men*, under the Power of Reason and Religion, are *Free*; in the worst Condition: *Bad men*, under the Power of Lust and Vice, are *Slaves*; in the best Condition.

295. He, that useth his *Reason*, doth acknowledge God.

296. The *Perfection* of the *Happiness* of Humane Nature, consists in the right Use of our Rational Faculties; in the vigorous and intense Exercise of them, about their Proper and proportionable Object; which is God.

297. *Heavenly Things* are the greatest Truths and Realities in the World; and our Life is them.

298. In *Morality*, we are sure as in Mathematics.

299. Religion Teaches less, than we desire to *Know*; and *Requires* more, than we are willing to *Practice*.

300. *Truth* in practice, proves Goodness.

CENTURY IV.

301. **W**E are *Born* under a *Law*; it is our *Wisdom*, to find it out; and our *Safety*, to *Comply* with it.

302. Unless a man takes himself sometimes *out of the world*, by *Retirement* and *Self-reflection*; he will be in danger of *Losing himself in the world*.

303. We cannot *Terminate* ourselves in *our selves*, but we *Lose* our selves: we cannot be *Ultimate* and *Final* to our selves; who are not *Original* to ourselves.

304. *Remission* of sins is *Prevention* of *Punishment*.

305. The *Injury* done to God by *Sin*, is *Defamation* and *Rebellion*: the *Satisfaction* for the *Injury* must be *Vindication* and *Submission*.

306. In the *Incarnation* of Christ, we understand, *God* in conjunction with *humane Nature*: and this strengthens our *Faith*, that *humane Nature* may be conjoined to God eternally.

307. It is not to *no purpose*; to speak things, that are not *presently* understood. Seed, though it lies in the *Ground a-while* unseen, is not *Lost* or *Thrown-away*; but *will bring-forth Fruit*. If you confine your *Teacher*, you hinder your *Learning*: if you limit His discourses to your *present* apprehensions; how shall He
raise

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raise your Understanding? if He accommodates all things to your present weakness; you will *never* be Wiser, than you *now* are: you will be *always* in Swadling-cloths.

308. Sincerity of Heart is a great advantage towards Orthodoxy of Judgment.

309. The End of Punishment, with Respect to God; is the Vindication of his Uprightness, and Righteousness: with Respect to the Sinner; it is the Reformation and Amendment of his Life: with Respect to the Innocent; it is Warning to Fear, and do no such sin.

310. Even the Worst of God, his Punishments, will Recommend God to us.

311. Punishment is not an Arbitrary Act, according to Will; but a Reasonable Act, directed by Wisdom, and Limited by Goodness.

312. Duty and Happiness are Vital Acts; and must be put forth from Vital Principles.

313. Nothing can Spiritually Awaken a man, but what Awakens his Vitals; Satisfies his Understanding and Reason; and so Prevails with his Will and Affections.

314. God is no more to be charged with the Unhappiness of mens' State, than with the Wickedness of their Hearts and Lives.

315. It is not worth the name of Religion; to charge our Consciences with that, which we have not reconciled to the Reason and Judgement of our Minds, to the Frame and Temper of our Souls.

316. Sin is a Defiance to the Authority of God; a Contradiction to the Law of Righteousness;

ousness; a *Disturbance* to the Society of Men; and a *Distraction* to the Soul of the sinner.

317. *Punishments* and *Judgments* are, 1. to *Remind* those who are within the Compass of Religion; that they may not Lose themselves: 2. to *Awaken* those, who are Devoid of Religion; that they may come to Themselves: 3. to *Discover* those, who are Hypocrites in Religion; that they may not Prejudice their Neighbour: 4. to *bear Testimony* to those, who Renounce Religion; that they may not Misrepresent God; as not Maintaining Righteousness.

318. An *Act* of Duty is Law in Practice.

319. The *Judge* is nothing but the Law *speaking*.

320. God is as necessarily the *Best*, as He is the *Greatest*.

321. God does all for his *own Glory*, by communicating good out of himself; *not* by looking for any thing from his Creatures: our duty is not for His sake: our duty is Our Perfection and Happiness.

322. God doth all to his *own Honour*: He doth take care to Spread his own Nature, and Communicate his own Qualities and Perfections: and, in his Government of the World, Aims at *this*; that his Goodness, Righteousness, and Truth, may prevail every where; and have an *Universal* Empire and Sovereignty, in the Lives of Angels and Men.

323. There are some Things; which have such an intrinsic Malignity, they can *never* be *Sanctified*: but they do Unhallow and profane whatsoever Act they adhere-to.

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324. So far as we are *Renewed* in our minds, and Reconciled unto God; so far we do Harmonize with the Rule of Right, have Complacency in things that are Good and Holy, and do them with Delight.

325. *Wicked* men Shake off the Government of *Reason*; as if it were Tyranny and Usurpation.

326. We are as sure of *Necessary* Nature; as can be: we *should be* as sure of *Rational* Nature; as to Virtue, Reason, and Right.*

327. We should not have been *Voluntary*, in the second place; if we had not been *Intelligent*, in the first place. The right order is; when things, in respect of operation, do imitate the constitution of Nature: and Nature's order is; that men should first understand, and be informed, and find-out the *Reason* of things: and after that determine and resolve accordingly, in the use of their *Liberty*.

328. We suffer *Difficulty* in the Exercise of Virtue; because our *Understandings* are short and Fallible, our *Appetites* are diverse and contrary: But we must stay for *Information*; and must controul our selves.

329. We have Security from God Himself, concerning God; wherefore we may Depend upon Him.

330. The more *Righteous* any man is; the more *Religious* he is.

331. There is *no* Perfection wanting in God; which

* Because the former *can not* do otherwise, than it shou'd; and the latter *will not* do otherwise. Dr. J. See 397.

which our own hearts could desire should be in Him.

332. An Intellectual Agent, that hath *all* Knowledge, and *all* Power, useth neither Fraud, nor Violence.

333. *Will* cannot be the *first* rule: because *Will* is changeable; and, if you change *Will*, Good and Evil wou'd change. If there were no *Difference* in things, there cou'd be no Inconsistencies. There is a *Difference* in things themselves; antecedent to all use of Power and *Will*. This is *Fundamental* to Religion and Conscience.

334. There is nothing in Religion, which is in *conjunction* with Immorality.

335. He *Glorifies* God *most*, who Serves Him *most* in the great Design He has in the world; *viz.* To maintain Righteousness, Goodness, and Truth among his Creatures.

336. Where the Reason of the Thing doth not require or determine; where the Necessity of the End doth not claim and enforce; where there is no positive Prohibition, or Injunction to the contrary, from God; there, under God, we have *Liberty*.

337. The *Spirit* in us, is the Reason of our Minds Illuminated by the *Written Word*. The *Spirit* now Teaches, by these Writings.

338. Religion in the Subject, is not a Notion; but the Frame and Temper of our Minds, and the Rule of our Lives: a man is not well settled in his Religion; until it is become the self-same with the Reason of his Mind.

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339. If you would be Religious, be *Rational* in your Religion.

340. Whosoever despiseth *Shame*, despiseth *Sin*.

341. In Morals it is most true; that every Man hath himself, as He useth Himself: for we work out of ourselves; and no man is born with Wisdom and Virtue.

342. In Scripture none are called *Sinners*; but those, that sin against *Knowledge* and *Conscience*.

343. Religion does not Operate, like a Charm or Spell; but ingenuously, by way of *Mind* and *Understanding*.

344. If a Man will be *righteous* and *equal*; let him see, with his Neighbour's eyes, in his own case; and with his own eyes, in his Neighbour's case.

345. *Natural* Desires are *within* bounds; but unnatural Lust is infinite.

346. He that makes no Conscience of keeping his *Word*, opens his Conscience to all Unrighteousness. He, that begins with the breach of his Word, may end in the breach of his *Oath*.

347. It is better to *Prevent*, than to *Recover*.—It is hard to *Undo*, what must be undone with *Shame*.

348. He that would have the *Perfection* of Pleasure; must be *Moderate* in the Use of it.

349. Enthusiasm is the Confounder, both of Reason and Religion: therefore nothing is more necessary to the Interest of *Religion*, than the prevention of *Enthusiasm*.

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350. Men are unrighteous to themselves; when they Leave *natural Use*.
351. None Loves himself *too little*.
352. There is no *Natural Desire* of what is unnatural.
353. Men are not to be Taught with *Clubs*; but with *Fescues*, pointing to the Letters. Letters are not to be knocked into the Head; but to be offered to the eye.
354. The Names of *Authors* are truly considerable; but the *Strength of Reason* is more so.
355. *Christ* is not so Little, as a Name and Notion: He is a Nature, and Spirit, and Life in us.
356. We Owe Happiness to our Selves; Let us *bestow* our selves upon it.
357. The Church of *Christ* hath not two more Choice things; than the *Simplicity* of her Faith, and the *Sincerity* of her Love.
358. Let those things alone, without a particular *Determination*; about which Men may be ignorant, without Sin; and which Men cannot determine, without Danger.
359. Religion is not served by *exasperating*, but by composing the minds of men.
360. *Defamation* — Evil Report — We shou'd be extremely careful, in this particular: because an Injury of this sort is without *after-Recompence*. We cannot follow a *Lie* at the heels, to recover *Credit* taken away; as we can follow a *Thief*, to recover *Goods* taken-away.
361. *Ignorance* is no Principle of any Action. No Ignorance can excuse *Immorality*,
in

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in any Instance whatsoever: but invincible Ignorance doth excuse *Infidelity*, in the chiefest Point.

362. *Ignorance* of mere *Institutes* may be invincible: because *Institutes* must be declared, by some Instrument of God; [by Revelation] whereof the party may have no notice: but, in *Morals*, we are *made* to know and judge and determine; and the light of God's Creation is sufficient thereto: So that *here* there is no invincible and consequently inculpable Ignorance.

363. Religion hath its *Inwards*, as well as its *Outwards*; which hold proportion to *Spirit* and *Flesh*.

364. Our *Own* Righteousness is *Obedience*: the Righteousness of *Faith*, is *Pardon*.

365. *Power* is not a Terror, when in Reconciliation; or acting in a way of Righteousness.

366. The *Mind* as a Glass, receives all Images; and the Soul becomes *That*, with which it is in conjunction.

367. Good men Study to *Spiritualize* their Bodies; Bad men do *Incaruate* their Souls.

368. *Entrance* into Heaven, is not at the hour of death; but at the moment of Conversion. Luke xix. 9. *This Day is Salvation come into this House*.

369. Let all the strife of men be, who shall *Do Best*; who shall *Be Least*.

370. No Man is greatly *Jealous*; who is not in some measure *Guilty*.

371. Man had need be *universally* skilled; to have Right done him in the world: for generally, things are done for the Vender's Gain;
and

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and not for the Buyer's Service : whereas every Profession does imply a *Trust*; for the Service of the *Public*. The Artist's *Skill* ought to be the Buyer's *Security*.

372. Nothing is more absurd, than an *old child*.

373. Most commonly, the *Weakest* are most *Willful*; and they, that have the *least Reason*, have the most *Self-conceit*.

374. Every man is undoubtedly as much to himself, as we are to our-selves.

375. Let not a man's *Self* be to him all in all.

376. *Righteousness* and *Equity* are according to our Principles: we are *made* to these.

377. He that is *conceited* of his *Wisdom*, is readier to *Impose Error*, than to *Receive Truth*.

378. I *may not be* an *Enemy*; I *would not have* one. To *be* an *Enemy* is a *Sin*: to *have* one is a *Temptation*.

379. None are *known* to be *Good*, till they have *opportunity* to be *Bad*.

380. The *Judgment* of *God* is That, concerning which, his infallible *Understanding* has passed an Act of *Judgment* and *Approbation*; and then his unerring *Will* hath *Ratified*, *Confirmed*, and *Established* it: such *Sanctions* are the ways of *God*, and the ways of *Religion*.

381. *Religion* is the highest *Accomplishment* of humane *Nature*; and humane *Nature* is *Deformed*, and *Depraved*, without *Religion*.

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382. The more we look into Religion; the more we shall perceive it to be *suitable* to our Nature, and conducive to our *Happiness*.

383. *True Liberty*, as well as *Power*, is always in *Conjunction* with *Right* and *Good*. It is *Licentiousness* and *Weakness*, that are separated from it. It is not *Power*; to be arbitrary, in the Use of *Power*: nor *Liberty*, to be irregular, (without *Rule* and *Law*) in the Use of *Liberty*.

384. The *Improvement* of a little *Time*, may be *Gain* to all *Eternity*: and the *Loss* of a little *Time*, may be the greatest *Loss* that can be.

385. Let us study to *be* That, which we call *Religion*; to *be* it, and to *Live* it.

386. *Conscience* will put a man into a kind of *Hell*; if That be not governed by a *right Judgment*, and He be not Governed by That.

387. *Hypocrisy* is not being *Short* in Religion; but is *Practising upon it*: It is *Hypocrisy*, for man to make *any other Use* of his Religion, or the credit of it; than to sanctify and save his Soul.

388. Those, who are *Crafty*, think; the *Wisdom* of God warrants Him to *Deceive*: Those, who are *Revengeful*, think; the *Goodness* of God permits Him to be *Cruel*: Those, who are *Arbitrary*, think; the *Sovereignty* of God is the Account of his *Actions*. Every one attributes to *God*, what he finds in *Himself*: but that cannot be a *Perfection* in *God*, which is a *Dishonesty* in *Man*.

389. Profaneness *Excludes* Religion; and Superstition *Adulterates* it.

390. It is *sinful* to have Enmity against aught but Sin.

391. *Innocency* is the best Security: it is a perpetual Disquiet, to have done that which we cannot own. No man can be *satisfied* in himself; who cannot *approve* his own actions.

392. A man is divided against himself; by having an *Informed* Judgement, and *Ungoverned* Affections.

393. I have always found; that such *Preaching* of Others hath most commanded my *Heart*, which hath most illuminated my *Head*.

394. There is no *such* Condemnation, as Self-Condemnation.

395. There are Promises, to help our *Weakness*: but none, to overcome our *Wilfulness*.

396. Christ is *God* cloathed with human Nature.

397. What is *Morally* Filthy, should be Equivalent to what is *Naturally* Impossible: we *should not*, is morally we *can not*.

398. It is a more *difficult* work, to Reconcile men to God; than to Reconcile God to men.

399. If there be no Discountenancing of *Sin* in the Subject; there is Discountenancing of the *Rule of Right*.

400. We know not the Use of *Christianity*; unless we improve, to *Grace* in Life; and to *Comfort* in Death.

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C E N T U R Y V.

401. **T**HE Law of Righteousness, is the Law of God's Nature, and the Law of His Actions.

402. The Fear of the *Superstitious* is infinite; the Fear of the *Prophane* is confused.

403. Each Truth is convictive of some Error; and each Truth helps on the Discovery of another.

404. The Mind of Man is not Reformed, by *Infusing* any thing into it: but by offering Reason, Argument, and Truth, that produces Goodness.

405. Our *Wills* are more to be blamed, than our *Natures*. *Perverse* Wills do more harm in the world, than *Weak* Heads.

406. When a Man has a *Principle* in his Mind, that will work him to Repentance; then he is Purified: such an Argument is the Death of Christ.

407. Christ; who was Innocent, was dealt withal, *as if* he were Faulty; that we, who *are* Faulty, might be dealt withal, as if we were Innocent.

408. Christian Religion is but *imaginary*; if it doth not attain to the Reconciliation of our Spirits to the rule of Righteousness and the nature of God.

409. Christ's *Design* was, to rid the World of Idolatry; to discharge the Burthen of Ce-

remories; and to advance the Divine Life in Men.

410. Nothing can *Recommend* men to God; but the Mediation of his Son, and the Observance of his Laws.

411. There is a *Superintendency*, of the Good Spirit of God over the Spirits of Good men.

412. *Passion* before, or without Reason, is as Bad for a Guide, as an *Ignis fatuus*.

413. God only can say, *He will, because he will*: [*He will have mercy, on whom he will have mercy*.] because his Will is always in conjunction with Right.

414. Unchangeableness in God's Counsils is, because the resolutions of His Choice are always made by the infallibility of His Understanding; and that Understanding is in certain conjunction with the Reason of Things.

415. No Man is as God made him, or as God will take pleasure in him; who is not *Renewed and Restored* by the Moral part of Religion: and the Moral part of Religion is *Final* to the other.

416. It is the chiefest of Good Things, for a Man to be *Himself*.

417. God does not, because of his Omnipotency, deal *Arbitrarily* with us; but according to Right, and Reason: and whatever he does, is therefore Accountable; because Reasonable.

418. *Understanding* should go first, and find-out the way; then *Passion* should be as Wings, to carry us on in it.

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419. What God is in Himself, He is to Good men : therefore it is our Perfection, to be in Conjunction with God.

420. The sin of *Adam*, and the sin against the Holy Ghost, are *specific* sins*.

421 He does me the First good Office; who makes me right in my Notion, where I was *Mistaken* : he does me the next good Office; who Awakens and Reminds me, where I had *Forgotten*.

422. *Scripture*, as a Rule of Faith, and Life, is not *One* Text; but *All*: the Sense and Meaning of *Scripture*, is *Scripture*; that is not *said*, which is not *mean'd*.

423. The *first* operation of *Truth*, in any Subject, is upon the Subject itself.

424. In private Persons, *Zeal* for God's Truth lies in *This*; that They do not Hold the Truth in Unrighteousness.

425. The truly *Zealous* serve Religion in a Religious Temper: in *Zeal* there is nothing tending to Provocation or Exasperation. Zeal for God and Truth appears to others in fair Perswasion, and strength of Argument.

426. Private Christians can do nothing with others, but by rational perswasion and good life : they can do nothing better or farther.

427. We agree in nothing more, than in Matters of Religion: for we agree in All things,

* i. e. such as were once committed, but cannot again, or by Others. No Man now can eat of the Tree of Knowledge, forbidden to *Adam*; No man now can see *Christ* do his Miracles, and blaspheme them maliciously. Dr. J.

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things, that tend to establish a good Frame of Mind, and put us upon leading good Lives.

428. If *Mis-behaviour* be an unmanly thing, it is much more unchristian.

429. He, that doth not Govern himself; can neither do Right to Men, nor Honour to God.

430. The Creation of God, and the Restoration by Christ, *Reason* and *Gospel*, agree in Sobriety, Righteousness, and Godliness.

431. Truth is *Uniform*; and he, that Lives in the Truth, by the Rule of what is Right and Fit, needs no Memory; to prevent contradicting, or varying from himself.

432. In *eating and drinking*, let a man do nothing contrary to the Health of the Body; nothing to indispose it, as a Mansion and Instrument of the Soul; nothing to the Dishonour of himself, as a Rational Being; the Image of God.

433. None can do a man so much Harm; as he doth Himself.

434. Modesty and Humility are the Sobriety of the *Mind*: Temperance and Chastity are the Sobriety of the *Body*.

435. In case of Offence, the *Just* man overlooks what is Involuntary; without taking notice of it: and *forgets* what is Voluntary; upon the Satisfaction of Repentance.

436. A *Benefactor* is a Representative of God.

437. In Censure never say the worst; nor ever punish to the uttermost: Abate something

hing of Extremity, for thy own Sake. All offend.

438. He that is Punished in *Measure*, condemns himself, and Absolves his Judge; he that is Punished in *Extremity*, is exasperated by his Judge, and Meditates Revenge.

439. God will *destroy* none, but what must of necessity be destroyed: He will *save* every one, that can be saved.

440. Religion is a good Mind, and a good Life.

441. *Immorality* makes a Man as bad as the Devil.

442. A man is made as truly Holy, by Morals; as he is made sound, by Health; and strong, by Strength.

443. If you only *say*, you have a *Revelation* from God; I must have a Revelation from God too, before I can believe you: as St. *Peter* and *Cornelius*.

444. The Truths of God are Connatural to the Soul of Man; and the Soul of man makes no more Resistance to them, than the Air does to Light.

445. By the Divine Spirit, we are better than our selves; by the Evil Spirit, we are worse than our selves.

446. It is not Fit, God should 1. Neglect the Rule of Right; 2. Overlook his own Due; 3. Slight the Disobedience of his Creatures.

447. An *Example* shews a Rule to be possible; and cloaths it in Circumstances.

448. No man's *Person* can be reconciled to God; unless his *Nature* be reconciled to God.

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449. The Precepts of Religion are Principles of *Wisdom*;

450. *Fear* ariseth from Apprehension of Danger; and we cannot be delivered from it, but in a way of Reason, and Understanding.

451. Neither God, nor Man, doth alter any one's *Mind*; otherwise than by Reason, Persuasion, and Satisfaction: for *Intellectual* Nature is commanded by nothing, but by Reason, and Consideration.

452. It is our unlikeness to God, that hinders our Delight and Satisfaction in him.

453. *Wicked* men are opposite to God, and are offended with God; as much as God is opposite to them, and offended with them.

454. We are none of us at all better than we *mean*.

455. There is a Reason for what we do, from the *Things* themselves: Truth and Falshood, Good and Evil, are first in Things; and then in Persons.

456. There is a Difference in *Things*; and we must comply in all matters with the *Reason of Things*, and the *Rule of Right*; which is the Law of God's Creation.

457. There is nothing so intrinsically Rational, as *Religion* is; nothing, that can so Justify it self; nothing, that hath so pure Reason to recommend itself; as Religion hath.

458. Let the worst Offenders have the *Benefit* of Repentance; for the safety of themselves: but not too much of the *Credit* of it; for the security of Others.

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459. The *Reason* of our Mind is the best Instrument we have to Work withal.

460. Reason is not a shallow thing: it is the *first* Participation from God: therefore he, that observes Reason, observes God.

461. There is no true *Majesty*, without Goodness. *Seneca*.

462. The *Religion* of the Creation requires the true and full use of *Reason*; as first, to the discerning the differences of things in their own Nature, Good or Evil; then, to the observing such difference in Life and Action. It is Wisdom, to find-out; it is Righteousness, to will and do this.

463. God is as Good, as the *perfection* of Goodness; God is far Better, than we can conceive Him to be.

464. Heaven is *first* a Temper, and *then* a Place.

465. God *might* have pardoned Sin, by his own Right: but He did not think that the *best* way; and what God does not think best, We are not to think-of *at all*.

466. If God had pardoned Sin, without any *Amerits*; [Satisfaction] God would have been thought to *countenance* Sin; and Man would have thought Sin no *great* matter.

467. That which is truly and strictly man's *Weal*, or *Woe*, depends upon what passeth between God and a man's Soul; the Terms that are between God, and a man's self.

468. *Thank God*, that he doth uphold the Foundations of Nature; and continue us in the use of true and solid Reason.

469. A man is *twice* his own, in those Things he possesses; if He has the Power to *Use* and *Enjoy* them.

470. No *Man* can be *Himself*, longer than God is with Him; or at least, will suffer Him: no *Thing* is any thing, longer than God will have it.

471. Where there is Malignity, and Guilt upon the Conscience, unremoved by Repentance; there needs no more, than for God to hold such a man to converse with himself.

472. All the world cannot *secure* that man; who is not in Reconciliation with the Reason of his own Mind.

473. To take-up with the *world*, and to leave *God* out; is to make Him, that is *All in all to us*, and Better than all; to be nothing at all to us, and lower than all.

474. In Spiritual *Worship*, there is Communion with God: for the Mind, when it understands, does, in a sense, become the thing that it doth understand: and in *Worship*, the mind receives the Form of the *Object* it worshippeth.

475. The *Characteristical* Form of the degenerate state, is; that Men do *voluntarily consent to known Iniquity*.

476. They, that have not the *Effect* of Religion, have not the *Comfort* of it.

477. There is *Incapacity* of God in men, thro' Guilt; and *Indisposition* to God, thro' *Malignity*.

478. No man's estate hath any *Settlement*; unless he be in Reconciliation with the Rule of Righteousness.

Cent. V. A P H O R I S M S.

479. The Government of Man *should be* the Monarchy of Reason; it is too often a Democracy of Passions, or Anarchy of Humours.

480. Better have no Confidence, than Self-Confidence.

481. God is not wanting in *Necessaries*; either as to the Beginning, or Progress, or Consummation of Goodness: to save his Creatures from Harm, and to bring them unto Good.

482. *Things* themselves speak to us, and offer notions to our Minds; and *this* is the voice of God.

483. Things but *half-done*, will quickly be *undone*.

484. None more Deceive themselves, than they; who think, their Religion is *true* and genuine; though it Refines not their Spirits, and Reforms not their Lives.

485. He is not fit to *speak* in Company; that has not considered by himself: and he, that has done nothing but studied alone; is not fit to *come* into Company. A man is Nobody, where he hath not *thought* and considered: yet often, what was hid from men, while they thought *apart* by themselves; is manifested, while they are *communicating* with others.

486. Those things which we call *sinful*, have an intrinsic Malignity in them; and *therefore* are forbidden by God, because of their Malignity.

487. I know nothing forbidden by the *Gospel*; which One of true Reason would desire to have Liberty to do.

488.

488. By *Sin*, we part with the Modesty, and Ingenuity of our Natures ; Spoil our Tempers ; and Acquire unnatural Principles and Dispositions.

489. Great Regard is to be had to the Innocency and *Tenderness* of our own Mind : therefore treat the Reason of thy Mind handsomely.

490. There is a *Just*, which of Right *may* be done ; and there is a Just, which of Right *must* be done. The rule or law of Righteousness or Justice requires that to be done, which justly *ought* to be done ; but it doth not require every thing to be done, which justly *may* be done. In the former Sense, it is Just to punish Sin committed : [Neb. ix. 33.] in the latter sense, God is not obliged in Justice to punish Sin repented-of.

491. *Wickedness* disrobes any man of his excellency, and makes him Vile and Contemptible.

492. It is *Essential* to Religion, to Live according to the Difference of good and evil : Religion issues in Holiness, Uprightness, Integrity, and Separation from all Iniquity.

493. Religion is highly concerned in the Judgment of *Truth*, and the Conscience of *Right* : and he doth substantially fail, upon account of Religion ; that is wanting in *either* of these.

494. He is a *Wise* man, who is not his own Fool : not befooled by his own fancy and imagination.

Cent. V. A P H O R I S M S.

495. There are no Effects, in the Course of Nature; but God hath *secured* them by vigorous and effectual Causes: and he hath not taken less care, to secure the Intellectual World. When God made a Spirit finite and fallible, He did intend to direct and Govern it, by a Spirit Infinite and Infallible.

496. When a Man hath established a *Throne of Judgment* in his own Soul; and is able to put a difference between Good and Evil, Right and Wrong: *then* he must Reform himself, according to such Knowledge; and always hold himself to *That*, which his Judgment tells him is Good and Right.

497. The *Mosaical* institutions were intimations of a fuller Revelation; a rude draught of *Our* great Revelation: and were fences and securities for *Moral* duties. They were inchoative; they made a fair Beginning. These were Impositions of *Pleasure*; there was no *Necessity* of the matter thereof: the obligation to them is taken-off therefore by the Gospel; and things are returned to their first *Indifferency*.

498. It is hard to obey; where we see no Reason for the Thing in itself: where there is a Reason for it, in the thing itself; if I maintain a right Temper and Complexion of Soul, I shall have a Complacency and Harmony with the things that are good: but where we see no Reason, only are obliged by a Positive Command; we are bent up on Liberty. When we see no Goodness in the thing itself, there is only Security of Obedience

dience from the Strength of the *Memory* ;
not from the Rectitude of the *Temper*.

499. The more *False* any one is in his Religion, the more *Pierce* and furious in Maintaining it ; the more *Mistaken*, the more *Imposing* : The more any man's religion is *his own*, the more he is concerned for it ; but cool and indifferent enough for that which is God's.

500. The longest *Sword*, the strongest *Lungs*, the most *Voices*, are false measures of *Truth*.

CENTURY VI.

501. **T**HE Results of the divine Will are not known; unless Revealed by the divine Spirit. 1. Cor. ii. 14.

502. There are three great Designs in *Popery*; 1. To keep the Civil *Magistrate* in awe; 2. To maintain the *Clergy* in State, and Honour; 3. To keep the *People* in Ignorance; and so to enslave them.

503. Zeal for God and Truth has the *first* operation upon Him, in whom this Zeal is: making him walk exactly &c. taking for his Rule, the Right of the Case; and for his Principle, the Love of Truth; fulfilling all righteousness. It makes him in his Life and Practice such as his Judgement tells him, he *ought* to be.

504. No man is to *make* Religion for Himself; but to receive it, from God: and the Teachers of the Church are not to make Religion for their Hearers; but to *shew* it only, as received from God.

505. Curious *Determinations* beyond Scripture, are thought to be the Improvement of Faith; and inconsiderate *Dullness*, to be the denial of our Reason; *Fierceness* in a Sect, to be Zeal for Religion; and speaking *without sense*, to be the Simplicity of the Spirit.

MORAL and RELIGIOUS Cent. VI.

506. Great Evil is introduced, by a little *departure* from our right Judgement. It is harder to *return* to Judgement ; than to have stood-out with it : and every Vicious act *weakens* a right Judgement.

507. In many Cases, it is very hard to fix the *Bounds* of Good and Evil ; because These part, as Day and Night ; which are separated by Twilight.

508. *Necessity* may put us upon *Inconvenience* ; but *Necessity* must never put us upon *Iniquity*.

509. If *Evil* be looked into, it will be Ashamed of itself.

510. We should all be *Wise* enough one for another ; if we were but equally *Honest*.

511. Only our *Higher* Faculties of Reason can be Governed by *Moral* considerations : as for our *lower* Faculties, we must offer *Violence* to Them, if they be exorbitant.

512. It is a very great Evil ; to make God a *Mean*, and the World an *End* ; to *name* God, and to *intend* the World.

513. To *Alienate* our *selves* from God, is the greatest, and truest Sacrilege.

514. *Moral* Evil is the greatest of all Evils : for it has the worst Malignity, and the worst Consequences.

515. He who has once done amiss, does habitually and occasionally *Repeat* it ; if he does not Repent. He that does not Repent, Sins again ; he lives in that Sin he does not repent-of ; and thereby justifies it.

Cent. VI. APHORISMS.

516. When God *commands* the Sinner to Repent; *this* supposes, either that he is Able; or that God will *make* him so.

517. It does not follow; that, because God doth not *Enforce*, therefore he doth not *Enable*: That God should *Force*, agrees neither with the Nature of God, nor with the Nature of *man*: but, that God should *Enable*, agrees with both; as He is Creator, and We Creatures.

518. The same *Goodness*; which *pardons* the Penitent, who forsakes Sin; *punishes* the Impenitent, who are obstinate in Sin.

519. The Body is worn-out by *Use* and Exercise: but the Mind is accomplished and improved by them.

520. Motion in our particular *Calling* hinders not Religion: for Begin with God, Acknowledge God, Refer to God; and thy whole Conversation becomes Religious: That which is *worldly*, in respect of the Matter; is made spiritual and religious, through the Principles and Intention of the Agent.

521. God hath a mind we *should* do, what He calls upon us to do: God knows, That He is the *First* Cause; and That the *Second* can do nothing without the first; and That the First must *Begin*.

522. In *every* Nature, there is a principle of *Self-preservation*; and a motion of *Restitution* and Recovery: and there is no *Perfection* in the Lower Nature, (Sensitive and Inanimate,) which is not in the Higher, (Rational and Intellectual.)

MORAL and RELIGIOUS Cent. VI.

523. Nothing is more *Unnatural* to men, than *Wickedness*; for wickedness is contrary to the *Reason* of the *Mind*, and to the *Reason* of *Things*: contrary to the *Reason* of the *Mind*, which is our *Governor*; and contrary to the *Reason* of *Things*, which is our *Law*.

524. Shall *Nature* Recover; and not *Grace*, added to *Nature*?

525. The ground of man's *Misery* is not the *first* Fall, but the *second* Fault; a Lapse upon a Lapse: for a second Sin, is not only *Another* of the same kind; but a *Consummation* of the first.

526. Take heed of the *First* Stumble; for it is *Ominous*: and at best, there is a good Step lost.

527. God *fully* answers the relation, He stands in to His *Creatures*; *effectually* pursues the ends of His *Creation*; and will *certainly* do, what is *perfectly* agreeable to infinite *Goodness*.

528. To say that of God, which doth *discountenance* the application of his *Creatures* to Him, in any case of *Misery* and *Necessity*; is "not to *glorify* God as God." To glorify God as God, is to own Him as the general and universal Cause; as the *First* and *Chiefest* Good.

529. God has *Fitted* every thing for its *Use*; and secures its *Effects*, which are necessary and proper.

530. We are no more than *Second* Causes; and our *Sufficiency* is only in *God*, who is the *First*.

Cent. VI. A P H O R I S M S.

First. A Second Cause is no Cause, divided from the First.

531. The *State of the Creation* imports, the Creature's Reference to God the Creator; and the Creator's influence upon Man the Creature; The Communication of God to Men, and the Participation Men have of God.

532. If Sin were *Necessary*, it could not be Avoided; if Duty were *Impossible*, it could not be done: This would be an *Answer* to God Himself; an Answer to the Indictment, that might be brought against us at the Last day.

533. All Creatures, that are *Original* to others, take *Care* of them; till they can make their own Defence and Supply. This is true, throughout the *whole* Creation of God; and I will rather Think, that God did *not* make the world; than that he will *fail* to be very good unto the Creatures that He hath made.

534. That Goodness cannot be *Wanting* in God; the want of which God *condemns* in his Creatures: That cannot be a Perfection above; which is an Imperfection below.

535. *Reconciliation* looks rather Forward, than Backward; at what *may be*, in time to come; than what *has been*, in time pass'd.

536. God is the *Creditor* of that Punishment, which is *due* upon Sin: and He has the Right of *Abating*, as well as the Right of *Exacting*.

537. Who will think, a Man does *Believe*; that does things contrary to what he says he *Believeth*?

538. No Sinner can be otherwise than extremely *Miserable*; who is not cured of the Rancor and Venom, with which the Practice of Sin hath Poisoned his Spirit: for man is *Miserable* from his own *inward* Malignity, and naughty Disposition.

539. That which God requires of us for Religion, is only *internal good Dispositions*; and *Acts* connatural to them, and following from them of their own accord.

540. All Duties of Christian Religion have an *Intrinsic Goodness* in them; are in their own *Nature* Sanatory, and desirable; good in themselves, good for us; good for our Nature, or for our Recovery: They are *Operative* to what is good, *Conservative* of men in a good State, and *Prohibitive* of the contrary. They are either for our *Security* in a good State, or for our *Recovery* out of a bad one; They are such things, as are Good in themselves; and do Sanctify, and Purify our Minds, make us Right and Sound, such as we should be.

541. Nothing is the *true Improvement* of our Rational Faculties; but the Exercise of the several *Virtues* of Sobriety, Modesty, Gentleness, Humility, Obedience to God, and Charity to Men.

542. God's *Super-additions* to the Law of His *Creation* are, the Mediation of Christ; the Resurrection of the Dead; and the Sacraments of Baptism and the Lord's Supper.

Cent. VI. A P H O R I S M S.

543. Where a Man suffers *Difficulty*; and Overcomes it by consideration, reason, and argument; and performs his *Duty*; God looks upon it as more *eminently Virtuous*.

544. God will not *Destroy* any thing, that partakes of his own Nature; but will foster and cherish every thing, that is *God-like*.

545. As it is not *Virtue* to do well, *without* Intention; so it is not reckoned our *Sin*, if we fail through *mistake*.

546. There is great *Congruity* between our own *Beings*, and the *Nature* of those things which are enjoyed by Religion.

547. Let all *Uncertainties* lie by themselves, in the catalogue of Disputables; matters of *farther* inquiry: Let the *Certains* of Religion settle into *Constitution*; and issue in Life and *Practice*.

548. God, who did *Begin*, will *Go-on*; and we find in Scripture, God often makes Himself an Argument to Himself; (*Ezek. xxxvii. 35.*) God, who did Begin, when he found us in a *state* of sin; will not give-over, and Leave us; when he finds us in the *motion* of *Repentance*. God, that Begins with less, will go-on with more.

549. It is *God-like*, to take pleasure in the Good of Others.

550. Sin is the Failure of a *Fallible* Creature; and Reversible by Repentance.

551. By Sin, we do our selves Harm; for Evil is *against* the Nature of man; is a thing that marrs his Nature, and spoils his Principle.

MORAL and RELIGIOUS Cent. VI,

552. Heaven doth require a good Temper of mind, to *Qualify* us for the Enjoyment of it; And there must be the Salvation of *Grace*, antecedent to the Salvation of *Glory*. To look for the latter, without the former; is to think of coming at the *End*, without use of the *Means*.

553. Laziness is more *painful*, than Industry; and to be Employed is *easier*, than to be Idle.

554. The several Virtues of Religion are connatural to the *Frame* of man; they are according to his Nature, and agreeable to his Reason, which is the Superior and Governing Principle.

555. That is done, out of *Respect to God*; which is done, because it is Just, Fit, and Right; because it is Good, and ought to be done. We must *do* our duty, out of a sense of the Goodness of the Thing itself; and we must *forfake* our sin, out of a sense and judgement of the Vileness and Badness of it.

556. Man, as a *Moral Agent*, is only considerable as to his *End*, and *Principle*.*

557. As a man differs, that *was* in a deadly Disease, and *is* restored to Health; so doth a man differ from Himself, after he Leaves Sin, and returns unto his Duty.

558. If *every* body did confine himself to that which is Right, Just, and Fit; we should *all* be the Better one for another.

559.

* *i. e.* As a man is one, who does nothing; but with some design, and for some reason; so it is mainly considerable in him, what end he designs; and what reasons he is principled with. Dr. J.

Cent. VI. A P H O R I S M S.

559. As *God* doth *That*, in all cases ; which is Just, Fit, Right and Good ; so doth He require of *Us* nothing, but what is Just, Fit, Right, and Good.

560. We have not *Finished* our work ; till we are well Informed in our *Judgements*, well Refined in our *Spirits*, and well Reformed in our *Manners*.

561. The *Law of Nature* is that, which is Reason ; which is Right, and Fit. *Will* stands for nothing, in disjunction from Reason, and Right : and our Apprehensions of Right are Regulated by the *Nature of Things*. To give *Will* or *Power* for Reason, is contrary to Reason. Will is no *Rule*, no *Justification* of any thing.

562. Truth is first in *Things*, and then the Truth is in our *Understanding*. Things give *Law* to Notion, and Apprehension.

563. He is *Weak* ; that cannot *Judge* what is the Right of the Case : and he is *Wicked* ; that, for ends and purposes, will *vary* from it.

564. He, that is in a good state, has still work to do ; to free his Understanding from Ignorance and Error, and to advance his Knowledge of Truth to a just Height ; to work-out perfectly the habits of Sin, and to work-in perfectly the habits of Goodness.

565. It is *Reason and Right* only ; which, in One man, is any thing to Another.

566. God hath given *Reason* for the *Rule* of Action, and for the *Law* of Right.

MORAL and RELIGIOUS CANONS. VI.

567. God hath given us *double* Security for our Lives; first Innocency, and secondly Repentance: the one was the state of God's *Creation*, the other of *Restoration*.

568. He is not a *modest* man; who thinks himself wise enough to find-out Truth by *Himself*: without submitting his Thoughts to *Examination* and Trial among *others*.

569. It is better for us, that there shou'd be *Difference* of Judgement; if we keep *Charity*: but it is most unmanly to *Quarrel*, because we Differ.

570. Let Him, that is assured, he Errs in *nothing*; take upon him to condemn *every* man, that Errs in *any* thing.

571. Sin hardens the Hearts of men; spoils the modesty of Intellectual Nature; and Disposes men for evil.

572. God applies to our Faculties; and deals with us by *Reason* and Argument. Let us learn of God, to deal with One another in Meekness, Calmness, and *Reason*; and so Represent God.

573. If we demand not *good* Security for Truth, we give advantage to Impostors and Cheats.

574. There are none in so great danger of *Despairing*, at the time of death; as they, who have been most *Presumptuous*, in the Course of their Lives.

575. A Sinner miserably *Wrongs* himself by Sin.

576. To Enjoy a man's *self*, is the greatest Good

Cent. VI. A P H O R I S M S.

Good in the world; the Serenity and Composure of his mind is Happiness *within*.

577. Things are not to *conform* to our Apprehensions; but our Thoughts are to *Answer* Things.

578. In Doctrines of super-natural Revelation, we shall do well to direct our Apprehensions, and to regulate our Expressions, by words of *Scripture*.

579. Christ has done for Us, what God *accepted* as Satisfactory: and if one, whom we have offended, will *accept*-of a Mediation; we think him reconcileable.

580. It is not *necessary*, to the Satisfaction of him who is offended; that a *perfect Recompense* shou'd be made by the Offender: but the Offended is master of his own Right; and may *accept*-of ingenuous Acknowledgement only from the Offender, as Satisfaction; if He pleases: and Expiation is then made, when that which is displeasing is taken-away, by something which is pleasing.

581. Where there is only a *Show* of Religion, there is only an *Imagination* of Happiness.

582. Apply things contrary and *unnatural*; and you dispossess a man of *himself*, and of all Enjoyment.

583. The *Life* of Sin, is the death of Hell; eternal death.

584. If we fall-off from God, our Faculties are without their proper *Object*; and, if without their proper Object, they are without their proper *Employment*; and, if without
their

MORAL and RELIGIOUS. Cent. VI.

their proper *Employment*, they are without their proper *Enjoyment*. We lose God ; by *Contradiction* to Him, or by *Neglect* of Him.

585. Many Use themselves, so as to Lessen themselves.

586. There are but *Two* things in Religion ; Morals and Institutions : Morals may be known, by the *Reason* of the Thing ; Morals are owned, as soon as spoken ; and they are nineteen parts in twenty, of all Religion. Institutions depend upon *Scripture* ; and no one Institution depends upon *one* Text of Scripture only : That Institution, which has *but one* Text for it, has *never a one*.

587. Morals are inforced by Scripture ; but were *before* Scripture : they were according-to the nature of God.

588. All the *Differences* in Christendom are about *Institutions* ; not about Morals : He, that produceth the best *Reason* in Morals ; and He, that produceth the best *Scripture* in Institutions ; is to be closed-with.

589. Protestants follow the Law of God's *Creation* ; according-to the Law of God's *Institution*. Their's is *reasonable Service* ; and that, which is so, is worthy of Man ; and acceptable to God.

590. *Morality* is, the congruity and proportion, that is between the *Actions* of Rational Beings, and the *Objects* of those Actions.

Cent. VI. A P H O R I S M S.

591. Religion is, τῆς ὁμοίωσις Θεῷ, κατὰ τὸ δυνατόν ἀνθρώπου the being as much like God as Man can be like him.

592. Such an Explication of *Grace*, as sets men at liberty in *Morals*; "makes void the Law through Faith."

593. Whosoever finds not within himself a Principle, suitable to the moral Law; whence of choice he doth comply with it: he is departed from himself, and has lost the natural perfections of his Being.

594. We are made-up of *two* parts, Soul and Body; and are under a twofold Obligation to ourselves: 1. to improve, refine, and settle our *Minds*, by moral Principles; 2. to preserve and subordinate our *Bodies*, as the habitation and instrument of the Mind, through Moderation and Temperance.

595. If a Creature were *Sufficient* for himself, he could not be obliged to Deny himself.

596. Those, that are *Unhappy*, know who are their *true* Friends.

597. The Soul informs the Body; and Knowledge informs the Mind.

598. We ought to *be*, such as we intend to *appear*.

599. Tho' the *Speaker* be a Fool, the *Hearer* should be a Wise Man.

600. A Covetous man *equally* enjoys, having nothing, and having all things.

CENTURY VII.

601. **T**HAT *Sorrow*, which ushers-in Repentance, affords *Ease* of heart: because by Repentance the Sinner has done God all the Right he can. But none can be satisfied with himself; that cannot approve his actions to himself.

602. A Guilty mind can be *eased* by nothing but Repentance; by which what was ill done, is revoked, and morally voided and undone.

603. There was a Testimony given against *Sin*, and an Acknowledgment of *Right* made, by the Death of Christ; to the *Condemnation* of Sin, to the *Vindication* of Right, to the *Justification* and Honour of God.

604. Natural Principles are voided, by unnatural Practices.

605. One mistake, in Principles of *Action*, is of worse consequence; than several false Opinions, that end in *Speculation*.

606. If a Man could Believe what he *would*, a Sinner would never be self-condemned.

607. Lord *Verulam*. — Every one almost worships *Idolum Fori*, the Idol of general Imagination: Fools and conceited Persons worship *Idolum Specûs*, the Idol of particular Fancy. It is *Less* to worship *Idolum Fori*, than *Idolum Specûs*; though, *Best* to worship Neither.

Cent. VII. A P H O R I S M S.

608. Have Religion only to Honour *God*, to do Good to *Men*, to Sanctify and save thy own *Soul*; make it not subservient to Base ends.

609. No *true* Christian can be an Immoral man.

610. I may have more *Assurance*, for any thing I charge upon my Conscience for Religion; than I have for any thing else, either for Life or Estate: otherwise I am shallow and perfunctory, and shall be drawn-away by every Appearance.

611. Follow not blind-fold: but as having one eye upon the *Rule*, and the other upon the *Example*.

612. The effect of Christ's Death in *us*, is Our Death to Sin.

613. We are *Perfect* in nothing, but in honest meaning sincerity and true intention: in our other attainments we go-on by degrees.

614. It is neither Perfection nor Liberty, to be *Released* from any Duty of Religion.

615. Malignity in *Morals*, is as Repugnancy in Naturals.

616. The State of *Grace*, and the Life of *Sin*, are Inpossibilities.*

617. It is hard to get *rid* of an Error; therefore take heed of Admitting it.

618. He is not likely to Learn, who is not *Willing* to be Taught; for the Learner has something to *do*, as well as the Teacher.

619.

* Inpossibilities] things that cannot possibly stand together. Dr. J.

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619. It is *otherwise* than God would have it; where the least of our time is spent in Contemplation, for the better *Informing* the Mind, and for the farther *Refining* the Spirit.

620. There is no such Antidote, and Remedy, against any malignity in the world; as the *Reason of the Thing*, and the *Consideration of the Mind* following in Conjunction: there is an unknown Virtue, and Force in this.

621. When a man knows, what he *should* be; and this Truth is become the Reason of his Mind, and the Temper of his Spirit; then his Religion is, as it were, incarnate in him; is that which he Lives by, and governs himself by. *Knowledge* is entertained, embraced, consented-to, wrought-in by consideration; a man's self is charged with it; Knowledge becomes Goodness in the Subject; and *to Do* certainly follows.

622. Nothing can be said to be the result of *Reason*; till *all* Reason be admitted.

623. They mis-understand *Religion*; who do not take *all* the principles of Religion together.

624. The Laws of Christianity are Restorative to our *Nature*; Satisfactory to our *Reason*; Pacificatory to our *Conscience*; which make-up our *great* Concernment.

625. The *Spirit of God* in us, is a Living Law, Informing the Soul; not Constrained by a Law, without, that enlivens not; but we act in the Power of an *inward Principle* of Life, which enables, inclines, facilitates, determines.

Cent. VII. A P H O R I S M S.

termines. Our *Nature* is reconciled to the Law of Heaven, the Rule of Everlasting Righteousness, Goodness, and Truth.

626. The prophane Swearer sins, for *nothing*; upon no *Temptation*; for no *Credit*; unless it be a Credit, not to be Believed.

627. *Crucified to the world*, consists in Just Judgement, Temperate Use.

628. *Very Intent*, will not hold out long: too great Intention of the Faculties is always hazardous to them, and hath sometimes ruined them.

629. Man, in respect to God, is not his own; he Owes to God, *more* than to himself.

630. Some have thought; that, if an *Atheist* were kept three or four days in a dark dungeon, he would not come out one. [*Specus Platonis*] Our souls, left to *undisturbed* Reflection on themselves, must determine in the Belief of a God.

631. There are Things, the Knowledge of which is of little *Importance*; and the Ignorance of those things is of little *Danger*.

632. When men resolve, that the principles of Religion are too strait to live-by in the world; and therefore enlarge their Judgements, that they may enlarge their Practice and not be self-condemned: this is an Apostasy from the Truth. For a man to Alter or unduely practise upon his Judgement, that he may be more Free in his Life and not disquieted in the gratification of his Lusts; this is to offer

MORAL and RELIGIOUS *Cont.* VII.

offer violence to his Reason and Understanding.

633. Reason is the *first* Participation from God; and Virtue is the *second*.

634. A *new Nature* is Reconciliation with the things of God, Harmony with the Law of Righteousness.

635. An ingenuous Mind, and a true Penitent, doth with *more* difficulty Forgive himself, than God doth forgive him.

636. It is *easier* to Convince One of the best Morals and best Intellectuals; than one of the worst Morals and worst Intellectuals.

637. The *noblest* Spirits are most sensible of the possibility of Error: and the *weakest* do most hardly lay down an Error.

638. The *Principle* in Intelligent Agents is, Apprehension of the Reason of Things; which is eternal, subject to no Power, cannot be practised-upon. It is our *Wisdom* to Discern this; and it is our *Goodness* to comply with it.

639. The *Doctrine* of the Gospel must become the *Reason* of our Minds, and the *Principle* of our Lives.

640. Men are not so weak, *save only* in Religion; to think, any one is in *Earnest*; if he do no more than *Talk*.

641. The nearer we approach to the God of Truth, the farther we are from the danger of Error.

642. By Sensuality, a man sinks into a nature *below* his own; and by wickedness he passes into a *Nature* contrary to his own.

Cent. VII. A P H O R I S M S.

643. There is, by the *Doctrine* of Christianity, a Restoration of *true Religion*; and, by the *Practice* of Christianity, a Restoration of *humane Nature*.

644. *True Reason* is so far from being an Enemy to any matter of *Faith*; that a man is disposed and qualified by Reason, for the entertaining those matters of Faith that are proposed by God.

645. Things *Moral* are better understood, than things *Natural*. The *moral* perfections of God, Truth, Righteousness and Goodness; are better understood, than His *natural* perfections, Eternity, Infinity, &c. The Reason and understanding of Man holds a proportion to one; but not to the other.

646. The ways and dealings of God with his Creatures, are all *Accountable* in a way of Reason; but *Sinners* vary from the Reason of things; and take upon them to Over-rule what is settled and established from Eternity.

647. If the *Passions* be not under the government of Reason, the *Man* is under the government of his Passions; and lives as if he had *no* Reason. Passion ungoverned by Reason is *Madness*.

648. There is *no* SHEKINAH, but by divine Affignation.*

649. It is a *wise* man's Motto; " I live, to
G " be

* For it is not in the power of Men to make any thing the Habitation of God; from whence God shall manifest His Will, or communicate his Gifts: but God alone can choose that thing, and make it His Habitation. The contrary is Idolatry. Dr. J.

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"be wiser every-day." I am not too wise, to be taught of any.

650. Those, who think themselves Wise, are least Wise.

651. A *repining* Life is a lingering Death.

652. What great Content have they; who Live in *Reconciliation* with God, and his whole Creation!

653. Self-Will is the greatest *Idol* in the world: it is an Anti-Christ; it is an Anti-God.

654. *Virtue*, the due Complexion of the *Mind*, is also Salutory to the *Body*.

655. Principles of Reason and Religion are recommended; as things fit to *Govern* in the Life of man, as Sovereign to Nature, and the Rule of our Actions.

656. Let a man *conjoin* with his Natural Powers, a due Acknowledgment of God; in respect of *whatever* Ability, and Sufficiency.

657. What are Things *out of* their Use, or *beyond* their Use, but Burthen; or Fancy, at most?

658. He that knows *better*, has no Greediness after that which is *worse*.

659. The *best* Discharge of *Government*, is Government of our selves; and there we *must* Begin.

660. We never do any thing so *secretly*, but that it is in the presence of *two* Witnesses; God, and our own Conscience.

661. The *true* Remedy of Evil is from within;

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within; admit Principles of Reason, sow seeds of Virtue.

662. It is degenerate for Man, who is endued with *Reason*, to Live at hap-hazard; and not out of Fore-sight of the Nature of things.

663. Riches are but a Means, or Instrument; and the Virtue of an Instrument lies in it's Use.

664. It is a Reproche to us; if the *Faith of the Gospel* should not attain such effects, as the *Principles of Nature* have attained.

665. If *Self* be predominant, the man is Unsociable.

666. Nothing more discomposes the Mind; than it's own taking Offence.

667. The sense of our Minds must comply with the State of Things; we are to be in *Reconciliation* with things that are Good, and to have a *Dispicency* against things that are Evil.

668. Where men have not considered, they should rather be patient to Hear, than forward to Speak. He spends too fast, who talks too much.

669. No man hath Credit enough, to controul the Rule of *Right*; but every one, who values his Credit, must avoid all Immorality.

670. If a man sins, and transgresses the Rule of Right; nothing is more Vile to himself, than himself.

671. We are of several Constitutions, Complexions; wherein several Qualities are predominant: and, till eminent Virtue be acquired, we are mostly *Bodily-wise*; the Mo-

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tions of our Minds will follow the Humors of our Bodies: but, as true Wisdom is *more* than Temper; so the Exercise of Virtue will *over-rule* Temper.

672. Matters of *private* Apprehension ought not to make a public Difference.

673. Rudeness, or Lightness, *levels* persons of the greatest Distinction and Difference.

674. The affectation of *Singularity* is no Pre-eminence: and the more of Faction, the less of Piety.

675. He that is full of him-*self*, goes out of company as wise as he came in.

676. No man can be an *Incendiary*, by being a Christian; but the more Perfect any one is, the less Boisterous.

677. God may assume any Thing, or Person, into a special Relation to Himself; may make it his Instrument; and then it is *Holy*: God may Desert it; and then it becomes *Common*: God may Release, or Dispense, for a *time*.

678. Man, as a *sociable* Creature, is made for Converse with those that are his Equals; to Receive *from* them, and to Communicate *to* them; to *Be* the Better for them, and to *Make* them the Better for him.

679. Universal Charity is a thing *Final* in Religion.

680. Carefully avoid the Odium of *Comparisons*: either of Persons, that you do not Offend; or of Things, that you be not Deceived. He, that hath the Advantage in a Comparison, thinks he hath *but* his Right; he,

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he, that has the Disadvantage, thinks he hath not his Right.

681. *Virtue* is in our Power, though *Praise* be not: we may *Deserve* Honour, though we cannot *Command* it.

682. *Sin* is an Attempt, to *controul* the immutable and unalterable Laws of everlasting Righteousness, Goodness, and Truth; upon which the Universe depends.

683. None can tell, *what* that man will do; who durst vary from Right: for, by the *same* Authority, that he varies from it in one Instance, he may in all.

684. *Credulity*, or an easiness to believe, without Reason or Scripture; is a stranger to Wisdom, and the very Nurse of Superstition.

685. Notwithstanding the Fulness of Liberty, and Fulness of Power in God; we are *surer* of Him, in all Cases of Righteousness, and Equity; than of the Effects of *any* Natural Cause.

686. Liberty is not a Deformity, but a Perfection; and a *Higher* Agent should be *as* true to his Principles, as a Natural Agent is.

687. *Humane* Nature, if it be Right, and be not Abused, is, beyond all other Natures below it, most *Tender* and compassionate; and cannot, by *true* Religion be made Fierce and Cruel.

688. What ever *Perfection* is found in any Creature, it is primarily and Originally, it is perfectly, and in the highest degree, in God.

689. Christ died, that he might *condemn* Sin by his Death; therefore none can be Re-

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lieved by the Death of Christ, who *Justify* Sin by their Lives.

690. Judgment ought to *Rule* in practice; and Judgment ought to be *conformed* to the Reason of things, and the Revelation of God.

691. The Good man maintains his Integrity, according to his Judgment; *whatever* befalls him.

692. It is monstrous and horrid; for a man to be better in the *Reason* of his Mind, than he is in the *Choice* of his Actions.

693. A Good man does not *love* an Error; therefore is not likely to dye in it.

694. Wisdom and Virtue *belong* to human Nature; as the Beauty, and Perfection thereof; there is Privation and Deformity, where they are not.

695. When men unduely practise upon Truth, they are forced into [*Opinianum Portenta*] the Absurdities of Error. So it befalls *Factions* in Religion.

696. Fear is *Prephetical* of evil. [*Μα'ρις Κακῶν.*]

697. The *Benefits* of the Gospel are, the Renovation of our Natures, and the Reconciliation of our Persons.

698. The Romanists *Adulterate* what is True in Religion, and *Superadd* what is False.

699. The Happiness of men consists in the enjoyment of God; by using his excellencies, and Attributes.

700. He that is Dishonest, Trusts no body.

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701. **I**F God *punish* Sin committed, it is no more than *Just*: *Justice* in God doth not require, that Sin repented-of be punished; *Goodness* doth require, that Contumacy in Sin [Impenitency] be controuled. Sin committed *may* be punished, Sin repented-of *may* be pardoned; *may* be not-punished; without Injustice. It cannot be found any-where in Scripture; that there is any such Attribute in God, as necessitates Him to punish Sin repented-of and forsaken; in respect of any Perfection inherent in Him.

702. In all *Supremacy* of Power, there is inherent a Prerogative to Pardon.

703. We have a great Government, that of *our selves*; we must *subordinate* all the Motions of Sense, to the Dictates of Reason.

704. Reason and Argument are Transforming Principles, in *Intellectual* Natures.

705. Whatsoever there is *good Reason* for the Doing of, is Warranted of God.

706. It is a great *Privilege*; not to be Obligated, without Necessity: not to be under Restraint, from the necessity of the Precept; where there is no necessity in the Matter: not to be Engaged; save where the nature of the thing doth engage.

707. It is *hard* to be Subject to Will; it is *natural* to be Subject to Reason.

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708. Religion, which is in Substance our Imitation of God, in his Moral Perfections of Goodness, Righteousness, and Truth; is that, wherein our *Happiness* doth consist.

709. When we make nearer Approaches to God, we have more Use of our selves.

710. Nothing is more Reasonable; than that We should be that to *One another*, which God is to us *All*.

711. Zeal for Truth, and Conscience of Duty, are high Titles; things of great Name: but the greatest Mischief follows, where *Passion* and *Interest* are so cloathed.

712. Religion, which is a Bond of *Union*, ought not to be a Ground of Division: but it is in an unnatural use, when it doth disunite. Men cannot *differ*, by *true* Religion; because it is true Religion to *agree*. The Spirit of Religion is a Reconciling Spirit.

713. Sublime Knowledge cannot dwell in an *unquiet* Spirit.

714. Whosoever Suspects, thinks himself Suspected.

715. We do not think them Our Friends, to whom We are not Friends.

716. We think not *better* of Others, than we do of our selves.

717. Let any man choose to Abate of his *Right*; rather than Lose his *Charity*.

718. Fair construction, and courteous Behaviour, are the *greatest* Charity.

719. Men, that are *often* Angry, and for every Trifle; in a little time will be little Regarded; and they, that reprove with *Passion*; will

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will be less regarded, when they reprove with
Reason.

720. Religion makes us Live as those, who
Represent God in the world.

721. It is not Religion, but Superstition;
that makes us *Dread* God: Religion makes
us reverence love and delight in God.

722. *Intemperance* doth weaken Reason, and
contradict Religion: and in a little time doth
either stupify or enrage our Spirits.

723. They, that take no Delight in the
Exercise of *Virtue*; could take no delight in
Heaven: either in the Employment, or in the
Inhabitants thereof.

724. Religion confines us, as our *Nature*
does; and, if this be contrary to Liberty,
where is God's Liberty?

725. It is not Liberty, to do what is *not Fit*
to be done; for this cannot be said of God,
who has *all true* Liberty. He is least of all
Free; nay, he is the veriest *Slave* in the
world; who hath either Will or Power to
vary from the Law of Right.

726. There is a Malignity in Sin, that Poi-
sons the Nature of Man; and, through sin,
One man is Formidable to another.

727. These two things go together; to
know *God*; and to know the *Difference* of
Good and Evil.

728. *Voluntary* Submission is better Satis-
faction, than *imposed* Sufferings.

729. The *Case* of *Righteousness* is not over-
come, where it is overborn.

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730. Men work themselves into an Atheistical Judgement, by Atheistical Practices.

731. If it were not for Sin, we should converse together as Angels do.

732. Mind and Understanding were made for God and for Eternity. Sense holds a proportion to Worldly things and Time.

733. Virtue cannot be forced upon a man's Practice; nor Happiness be forced into a man's Enjoyment.

734. Man, that is a Moral Agent, must be morally dealt withal.

735. It is easier to bear the Scorn of the Irreligious, than the Insolence of the Hypocrite.

736. Shall I justify that Sin, by my Life; which Christ condemned, by his Death?

737. Natural Truths are Truths of God's Creation; Supernatural Truths are Truths of God's Revelation. Nothing is more knowable, than natural Truth; nothing is more credible, than reveled Truth.

738. Moderation is Abating of our own Right, to comply with other mens' Necessities.

739. God has in Him all Right: a primary Right, to demand the Obedience of His Creatures; a Secondary Right, to punish the Disobedient, in order to the reclaiming of Him: and the Right of Pardon.

740. 1. The Pleasures of Sense; 2. the Prevalency of Bodily Temper; 3. the Allurements of Pleasure, Gain, and Honour from without; 4. the Presence of the things of this Life, and this

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this World; the *Absence* of the things of the other Life, and the other world; 5. the *great* Improvement necessary to a higher Life; the *no* Improvement necessary to this; 6. the *Depravation* of our Principles, by ill use: these things make it *hard* to Live religiously.

741. The great *reveled* Truth is, the *Sole* Mediation of Jesus Christ: and the grand *Apostasy* is, either the *deserting* this Truth, or the *adding* thereto.

742. We partake of the *Death* of Christ; by passing into the *Spirit* of Christ. The great work of Christ in Us lies, in implanting his own *Life* [Lively Nature] in the lapsed degenerate Souls of Men. Christ is not to be as in Notion or History; but as a Principle, a Vital Influence.

743. Morality is not a *Means* to any thing, but to Happiness: every thing else is a Means to Morality.

744. Comply not with any *false* Medium; for recommending our Persons, or our Service, to God.

745. Every degree of Separation is a degree of Alienation.

746. It is often found; that men of the *dullest* Parts are most liable to sinister apprehensions: are most morose, censorious, sour.

747. Nothing more becomes us; than to *know*, what we are: *Ignorance* of one's *self* is the cause of *Pride*: and the strength of *Confidence* is the Weakness of *Judgment*.

748. They are the *only* Fools; who are self-

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self-conceited, confident. Ignorance and Folly are the *only* things, that *puff* men up.

749. The veriest *No-bodies* in the world are the greatest *Buify-bodies*.

750. Sin is, in it self, an *ill-natured* thing; a Sinner is an Incendiary, and sets the world on fire.

751. There is *no* Confusion in the world; but where *Rational* Creatures are, and act exorbitantly; as on Earth, and in Hell.

752. The *pure* Air soon receives Light; but *gross* bodies must be fired, before they can be enlighten'd. *Separate* Souls — Souls in *Bodies*.

753. Expect no greater Happiness in Eternity; than to Rejoice in God.

754. We find it easier to go-on, than to go-back.

755. If I have not a Friend, God send me an Enemy: that I may hear of my *Faults*. To be admonished of an Enemy, is *next* to having a Friend.

756. There is nothing more Unnatural to Religion; than *Contentions* about it.

757. To *insist* upon Antiquated and unnecessary things; or to be *Contentious* about private and particular Apprehensions; *Hinders* the Advancement of Truth, the Increase of Knowledge, and the Exercise of Charity.

758. God laid no foundation of Wickedness, in the principles of His creation; it is an unnatural Super-structure of our own, *without* a foundation.

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759. It is an act of *Goodness*, by Chastisement to reduce the Lawless and Disobedient; and by Vengeance to controul Impenitency and Contumacy. It is good for the world, it shou'd be so; because harm is done the world, for want of it.

760. Had God *borne-with* the Iniquity of his Creatures, He had *condemned* his own Law. The import of *Punishment* is, that the Law is *right*; and that God *will* maintain it: that Sin is *wrong*; and that Men *must* forbear it.

761. The Punishments of God do not *exceed* the Measure of their Cause, or the Proportion of their End.

762. *Worship* God *in Spirit*: i. e. in the Motion of the *Mind* and Understanding; in the free, full, noble, ingenuous Use of a Man's *highest* Powers and Faculties. To *serve* God with the Determination of the *Understanding*, and the Freeness of *Choice*; first to judge, and then to choose; This is the immutable Religion of God's Creation; the Service of Angels and Men, self-established, not depending upon Institution, indispensable; the Religion of the State of Innocency: and there is nothing *beyond* this, in the State of Glory; but as *perfected* there.

763. In Religious Worship, the presence of the Mind may *Compensate* for the Absence of the Body; but the Presence of the Body cannot Compensate for the Absence of the Mind.

764. He, that doth not Govern himself by *Sobriety*; can neither do Right to Men, nor Honour to God,

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765. Truth is *single*; and those, who meet in Truth, are *United*.

766. In the *lower* degree of Sin, God is *Neglected*: in the *Higher* degree of Sin, God is *Affronted*.

767. Arbitrariness, and Self-will, are great exorbitancies in the Rational world.

768. When the Sinner hath used his Liberty, to *Repent*; and God hath used his Prerogative, to *Pardon*; then Sin, which hath been, is as if it had not been.

769. All the Instances of Morality are *Conservative* of Humane Nature, in its several Perfections.

770. No men stand more in *Fear* of God; than Those, who most *Deny* Him, and least *Love* Him.

771. We are not to submit our Understandings to the belief of those things, that are *contrary* to our Understanding. We must have a Reason, for that which we believe *above* our Reason.

772. The right Use of our Power and Privilege, is the *Essence* of our Duty; and the Foundation of our Happiness.

773. Where *Knowledge* doth not attain the effect of *Goodness*, the Truth is held in *Unrighteousness*.

774. The *Rule* with which a Christian complies, is the Right of the Case: the *Principle* of his Mind, from whence he acts, is *Love of Truth*.

776. It is *worse* to have an Ill-affected Mind, than an Ill-disposed Body.

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777. When a man *obstructs* the Reason of his Mind, by the Gratifications of the Body; or when he *subordinates* the Reason of his Mind to the Desires of the Body; then he sins against Sobriety.

778. The Reason of things is the *only* Rule, in matters of *Natural* Knowledge; and the Revelation in Scripture is the *only* Rule, in all matters of *Faith*.

779. Man contradicts his *own* Principles, and departs from *himself*; when he falls off from *God*.

780. If a man has wrong Suppositions in his mind, concerning *God*; he will be Wrong, through *all* the parts of his Religion.

781. For men to confine the Divine Nature to any Material thing, or expect divine Influence from any Material thing, is *Idolatry*.

782. According to the Nature of Man; according to the Attributes of God; according to the Principles of Righteousness; according to the Reason of things: These are *Laws*, which are not to be controuled.

783. Knowledge in the Understanding, is *Truth*; in Practice, is *Goodness*.

784. Darkneſs ſpoils Modeſty: no man bluſhes in the Dark.

785. By Vice, men differ from men; as the Devils differ from God.

786. If I can ſhew a man Argument and Reason; I will convince his Judgment, againſt his Will.

787. Goodneſs is the *proper* Notion of *God*; and

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and Thankfulness is the *suitable* Duty of *Crea-
tures*.

788. No man is *true to himself*; if he be ill-employed.

789. What can a man look-for, when he is not *True to himself*; when he has every thing within himself rising-up against himself?

790. By Knowledge, one way; and by Affection, another way; is distraction and confusion.

791. Nothing is more *Specific* to Man; than Capacity of Religion, and sense of God.*

792. None have more Feared God and Death, than those; who have wrought up themselves to Assert, there is *no* God; and that after death themselves are *nothing*: which shews, that these men sin against the innate sense of God, that is within themselves.

793. There is an affected *Atheism*; by alienating our minds and understandings from the observance of God.

794. The Primitive Rules of Moral good and evil, carry Reason with them, so immutable; that no time can abolish.

795. We must not put Truth into the place of a *Means*; but into the place of an *End*.

796. Morality is acknowledged and owned, is farther settled and established, by the Gospel: is settled, as much as possible; *viz.* by the
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* More proper and peculiar to man, as man.—
Dr. J.

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the Creation of Man ; by the Grace of the Gospel.

797. Things are greater than we, and will not comply with *us* ; we, who are less than Things, must Comply with *them*.

798. Reverence God in *thyself* : for God is *more* in the *Mind* of Man, than in any part of this world besides ; for we (and we *only* here) are made after the Image of God.

799. He, that doth *Wrong* to Himself, to Whom will he do *Right* ?

800. Those, who are Evil themselves, are hard to *Believe* the Good that is spoken of Others ; because they are *Challenged* by Others' Good, which is wanting in Themselves.

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CENTURY IX.

801. **A** Proud man hath no God: for he hath put God down, and set Himself up. An *Unpeaceable* man hath no *Neighbour*: for he hath driven them all away. A *Distrustful* man hath no *Friend*; for he hath disoblighed all: Who will be friendly to Him, who hath no good opinion of another? A *Discontented* man hath not *Himself*: he hath lost himself, because things are not, as he wou'd.

802. A man *forceth* himself at first; before he can Reconcile himself to Intemperance, Unrighteousness, and Ungodliness: and a man *kindly* useth himself, when he is Virtuous. He cannot *Satisfy* himself at last to Sin.

803. *Judgment of Right*, is the First and Leading Principle in Religion.

804. It is not Wisdom, but Presumption; for men to do any thing in Religion, without *true* Reason, or *divine* Direction.

805. What is not from God, by Reason or by Scripture, cannot *Recommend* Us to God.

806. As there is no other *Object* of Worship, but God; that made Heaven and Earth: so there is no other *Mean* of Worship, but the Lord Jesus Christ.

807. Where *Scripture* doth not Direct, God refers us to the Direction of Nature; therefore

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herefore, where you have not a Text of Scripture for what you do, be Rational in what you do.

808. Give me a Religion, that is grounded upon *Right Reason*, and *Divine Authority*; such as, when it does attain it's effect, the World is the better for it.

809. Future Misery is not a Foreign Imposition by Power; but an *Acquired* Constitution of Mind: it is Guilt of Conscience, and Malignity of Spirit.

810. It is Blasphemy to say, 1. That God is a *true Cause* of the Creature's Sin; or 2. the *only* cause of the Sinner's Misery; so that, if it were not for God's Power, a Sinner, *as such*, might be safe; and, saving the Prohibition, good and evil are both alike.

811. Do not think, God has done any thing concerning Thee; *before* thou camest into Being: whereby thou art determined, either to Sin or Misery. This is a Falsehood: and They, that entertain such thoughts, live in a Lie.

812. If the Obligation of Truth were taken off; universal Reason, (which is the Rule of action, the Life of the world, the true Principle, that God hath set-up, as Governor of the World; by which all men shall be judged, with which all men shou'd comply :) this will thereby be dethroned and discharged. And what starts-up, in the room? mens' Lusts; which are infinite and irregular: mens' Passions; which are tempestuous and boisterous: mens' Humors; which are out of the way of Reason:

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Reason: mens' Wills; which are lawless and exorbitant: These wou'd fill all places; so that all men wou'd be at a loss: no man wou'd know what to do, or whither to have resource; if they once departed from the principles of true and universal Reason.

813. There is the fullest Satisfaction, from inward sense of *Reconciliation*; with God, with the Reason of things, and with the Rule of Righteousness, Goodness, and Truth.

814. It is contrary to the *order* of things; for Will and Affections to go before Understanding and Judgment. It is natural, that *Will* should follow; and that *Understanding* should go before.

815. Sincere *Intention* is Evangelical Perfection.

816. If we follow God in his Ways, when we have found Him out in his Works; we abide in the Truth; and if we do not, we Live in a Lie; and have not our highest Principles in their proper Use.

817. If impartial *Examination* goes not first, gross Folly and Superstition will follow after.

818. Conversation with God, Innocency, and Righteousness, is *Heaven* begun here: Wickedness and Guilt is *Hell* begun here.

819. He, that takes himself out of God's hands into his own, by-and-by will not know what to do with himself.

820. The *Effect* of our Religion, is our Agreement with God; in Mind and Temper: and it is the *Use* of our Religion, by it, as a Means, to introduce that Agreement: The

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Accomplishment of our Religion is, by the Exercise of it, to Enjoy God; who is our Ultimate End, and Happiness.

821. To *do good*, and to *Serve* God, are materially the same; and the Service of God is the Imitation of Him.

822. There *must be* greater Perfections, than We are invested with; and Man is an Argument to himself, that there is a God.

823. *Human* Spirits are always in some conjunction with *higher* Spirits. The *lower* things in the creation acknowledge some dependence on the higher: the higher are informative, directive, conservative, motive, of the lower.

824. Malignity of Mind, if not cured, must *End* in Hell.

825. Can a Creature be *Happy*, without God; who cannot *be* at all, without Him?

826. Peace and Rest depend upon a sense of *Reconciliation* with God: which is Felt and *Assured*, by Agreement with the Rule of Righteousness; the Holy Law, and Will, and Nature of God.

827. In Acknowledgement of what Christ hath done for Us; we shou'd be gracious and merciful, *beyond* what absolute Reason and strict Right does require. In Resentment of the great benefits we have by the Gospel; we ought to act *above* the law of strict Right and common Reason.

828. In Acknowledgement of what Christ hath done and suffered, take-up *this* Resolution; that it shall be *better* for every one, with

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whom thou hast to do; *because* Christ hath died for Thee and Him.

829. Let God be *Recommended* to us, and and let us be *engaged* to God, by his Goodness.

830. That Faith, which is not a Principle of *Life*, is a Nullity in Religion.

831. One that is a Believer, and one that is *Obedient*; one that is an Unbeliever, and one that is *Disobedient*, is the same.

832. If we be in a *State* of Religion, we find an internal Reconciliation with the Nature of God, and with the Rule of Righteousness; so that we Harmonize with God, in all that is Good.

833. 1. Some, out of Superstition, *dare not* examine the doctrine of Religion; but blindly refer themselves to other Men: 2. Some, out of Design, *will not* examine what they profess; because they practise upon Religion, and it is not Truth, but *Interest*, that is intended by them: 3. Some, out of Idleness and Self-neglect, *do not* examine their Religion; all Their care being to be Denominated from it.

834. It is a gross mistake, to Oppose the *Faith* of our Lord Jesus Christ, to the *Moral part* of Religion: whereas the Faith of our Lord Jesus Christ is on purpose to Restore and *Reinforce* the Principles of God's *Creation*; and to Re-establish the Moral part of Religion.

835. The *State* of Religion lies in a good Mind, and a good Life; all else is *about* Religion; and Men must not put the *Instrumental*

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mental part of Religion, for the *State* of Religion.

836. Some things are Good *in themselves*; and *they* make men Good.

837. When we do any good to *Others*; we do as much, or more, good to our selves.

838. *Before* a man is Provoked, he hath himself intire; but, *after* he is provoked, he knows not, how much or how little of himself will remain.

839. It is *no less* a Divine work, to *Restore* the lapsed Creation of God; than it was to Raise that Creation out of nothing.

840. An impenitent Sinner, during his Impenitency, *cannot* be pardoned; because God cannot contradict Himself. The Rule of *Righteousness* is the Law of his Action; and the Law of his Nature.

841. The more you are offended at your *Evil Thoughts*; the less they are *yours*: the more they are your Burthen, the less they are your Guilt. The knowledge or thought of evil, is not evil: it is not what you know, but what you *consent*-to.

842. It is the way of operation with intellectual natures; to speak with *themselves*, before they speak with others: and it doth not become us, to make too much *haste* with the latter; before the former be well over.

843. If God shou'd *neglect* [not punish] a Sinner, as a Sinner neglects God; [sinning] they wou'd never meet to Eternity.

844. It is to be feared; that so much Curiosity as a Man bestoweth on any piece of

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ligion or Devotion, that is of *his own* Formation: so much will He abate in his conscientious Observance of that; which is of *God's Institution*.

845. Created Intellectual Nature has this, as its *proper Perfection*; to have sense and apprehension of God, in whom is all Fullness and Perfection.

846. The *true Use* of the peculiar Perfections of Intellectual Nature, Reason, and Liberty; is to Act upon God, and to Answer our Relation to Him.

847. There is a Capacity in Man's Soul, *larger* than can be Answered by any thing of his Own, or of any Fellow-Creature.

848. It is certain, that God intended Himself to be the peculiar object of Mind and Understanding in Man; because Mind and Understanding in Man are beyond the Satisfaction that is to be had in any thing, but God Himself: It is too *big* for the world; and too *good* for it.

849. That action is ill, wherein we lose our selves: and there is no *Recompense* for the loss.

850. The Obedience of the Penitent, is the *Evangelical* Righteousness of men: and the Forgiveness of Sins, is the *Imputed* Righteousness of Christ.

851. The Laws of God are not *Impositions* of Will or Power and Pleasure; but the Resolutions of Truth Reason and Justice.

852. Whereinsoever Men are concerned with God, they are sure of such an account of

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of His dealings with them; that they are *Just* and *Righteous*: and more we do not expect from a Brother, or a Parent, [from the best Friend;] than that we shall have no other usage from him, but what is justifiable by *Reason*.

853. The *State* of Religion consists in a divine Frame and *Temper* of mind: and shews it self in a *Life* and Actions, conformable to the divine Will.

854. *Nature* is a Law to Inanimates; *Sense* is a Law to Sensitives; [Animals:] *Reason* is a Law to Rationals; [Men.]

855. The *Generation* of a *Man*, is by super-inducing the Rational Soul upon the Sensitive; which makes him more than an *Animal*: the *Regeneration* of a *Christian*, is by super-inducing the Divine Spirit upon the Rational; which makes him more than a *Man*.

856. God is to us, according to our *Capacity*. *Objects* affect, as *Subjects* are capable.

857. Our Happiness depends upon Temper within, and Object without.

858. Except in Reconciliation with God, and the Favor of Him; there is no *Security*: except in Our applications to God, and His communications to Us; there is no *Happiness*.

859. It was *probable* by Reason, it is *certain* by Revelation; that God will Pardon those who Repent.

860. God Created Man with a Vast *Capacity* of Receiving, and (answerably hereunto)

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unto) with a Restless *Desire* of, greater Good; than the Creature can afford.

861. Were it not for the Light; we should not know, we had such a sense as Sight: Were it not for *God*; we should not know the Powers of our Souls, which have an Appropriation to God.

862. That is good, as a *Means*; which doth promote the *End*. There is the *Religion* of the Means; and there is the *Religion* of the End. There is *in* Religion, what is Instrumental; and what is Final.

863. It is *Natural* for Man to Harmonize with the Nature of things.

864. Habits are lost; by *forbearing* those Acts, which are Connatural to them, and Conservative of them.

865. It is the *design* of the Gospel; to reduce men to the Obedience of those Eternal Laws of Righteousness, under which we were Made.

866. There is a *Stupidity* of Mind, through gross self-Neglect; and a *Reprobacy* of Mind, through unnatural self-Abuse.

867. Man *hath*, through the possibilities of his Nature; man *hath not*, through non-Use thereof. *Matth. xxv. 29.*

868. A Mind, blinded by Ignorance, and Depraved by Vice, is Deformed; and in an unnatural, which is an uneasy, State.

869. There is nothing in Religion *Necessary*, which is Uncertain.

870. Where men are Renewed, Knowledge doth effect Goodness.

871.

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871. No man can *Command* his Judgment; therefore every Man must *Obe*y it.

872. We hold all of *God*, and are accountable to Him; He is Proprietor, We the Stewards.

873. The *Law* of Right, and *Rule* of Reason, are the things endowed with Power of Warrant, or Restraint.

874. Be *hard* to take *Offense*; *slow* to take *Exceptions*: What was suddenly or pleasantly spoken, has no Teeth; no ill Meaning.

875. *Press* no Argument, beyond a rational Proposal: let every man be *hear'd*: it is else much the same, as to turn him out of company; for he is made no-body in it.

876. *Contrary* to the Nature of Man, *as man*, is the great Rule and Notion of Deformity.

877. Where *Reason* speaks, it is the voice of our Guide; a natural voice, we cannot but hear; it is according-to the very make of our nature. It is also true in *Religion*, [*Idem est, sequi Deum & rectam Rationem*]; to follow God and to follow right Reason, is all one: a man never gives God an offense; if he doth that, which Reason requires.

878. They are therefore greatly mistaken; who in Religion *oppose* points of Reason and matters of Faith: as-if Nature went one way, and the Author of Nature went another. *Non aliud Natura, aliud Sapiencia suadet.*

879. Man was made a Law to Himself.

880. Nothing *without* Reason is to be *proposed*;

posed; nothing *against* Reason is to be *believed*: Scripture is to be taken in a rational sense.

881. There is more *solid* Satisfaction, in good Self-Government; than in all the forced Jollities and Pleasures of the world.

882. They that Force Things, often break *themselves*; but Things return to their course again.

883. It is a gross Miscarriage; for men not to consider the *End*, not to consult the *Rule*, not to be Governed by the *Principle*, of Life.

884. What is *Heaven*, by way of *Object*, but God Himself? what is *Heaven*, in the *Subject*, but our inward Health, and Strength; our Rectitude, and Sanctity; our Conformity to God; our proportionableness to Him, (*pro modulo Creaturæ*,) after the measure of created Beings?

885. It is dangerous to *merit* of bad Natures.

886. *Reason* is a Principle, uniform and Satisfactory; *Passion* is a Principle, contradictory and incendiary.

887. It is the peculiar Excellency of Moral Virtue; that it does *much* Good, and can do *no* Harm.

888. They do not *advance* Religion, who [*embody* it] draw it *down* to bodily acts; or who carry it *up* highest, into what is Mystical, Symbolical, Emblematical, &c.

889. Christian Religion is *not* Mystical, Symbolical, Ænigmatical, Emblematical; but unclothed, unbodied, intellectual, rational, spiritual.

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890. He that Acts *without* Judgment of Reason, will soon Act *contrary* to it.

891. *Malignity* is Sin and Torment.

892. It is not for our good, to be at Liberty to do our selves Hurt. This Religion keeps us from.

893. Nothing *can be* a matter of *Faith*; which *is not* a matter of Revelation.

894. Heaven is a place, where God *only* Rules; where God is all in all.

895. It is but *little* Christ hath of Us; if he hath *All*.

896. Make not an Injury, where there is *none*; and there is none, where none is intended: In such a case it is a mere *chance*.

897. You do God *Right*, when you are Religious.

898. Fallibility is a *Reason* for Modesty.

899. Either be a *True* Friend, or a mere Stranger: a true Friend will delight to do *good*; a mere Stranger will do no *harm*.

900. No man is *Convinced* of Truth; by another's falling into Passion: but rather *suspects* Error and Design.

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CENTURY X.

901. **I**F we do not *Revoke* the Evil, which we have at any time committed; the Guilt will lye upon our Consciences, without any *Removal*; and the Malignity will affect our Minds, without any *Remedy*.

902. There is no Happiness, or Peace; but in the Compliance of the *Temper* of our Minds with the Reason of things: which is a Conformity with the Everlasting Law of Righteousness.

903. God takes a large Compass, to bring about his *great Works*.

904. As God, in the *Natural* world, hath fitted one thing to another; whereby Ineptitude to the End is *excluded*: so he will also, in the *Intellectual* world of Souls and Spirits, finally proportion Capacities and States.

905. The *other world* will be admirable for Congruities.

906. No *man* can be without the necessary Perfections of Humane Nature, Understanding and Liberty.

907. Considering the *Supernatural* Provision of God for Man, and the *Natural* Accomplishments of Man; he is more *Sufficient* for the purposes of his Creation, than any inferior Creature whatsoever.

908. It is *no less* an Act of the *Will*; tho' a man be, at the first attempt, unwilling: yea, though

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though he suffer great difficulty, in bringing himself to will.

909. God desires no man's Salvation, *without* his Return; and God desires no man's Return, *without* his Consent.

910. He that knows *most*, thinks he has most still to Learn.

911. Where there is most of God, there is least of Self.

912. Pray, with *Humility*; and Do, with *Diligence*.

913. That Power is in vain, which is never in Use.

914. A great *Faction* is many *Persons*, yet but one *Party*; and that is but one *Opinion*: such a *Faction* is but one man, in point of *Judgement*: one free-spirited man is, in this particular, equal to a whole *Faction*.

915. We Live by *Grace*; therefore it is comely for us to Acknowledge *Grace*.

916. The *Spirit of a Man is the Candle of the Lord*; Lighted by God, and Lighting us to God. *Res illuminata, illuminans.*

917. Men are not *so far* to press the Principles of God's *Creation*; as to Neglect the *Grace of God*: nor *so far* to depend upon the *Grace of God*; as to Neglect the Principles of God's *Creation*.*

918. The *Evil of Sin* depends not *only* on the *Will of God*, forbidding it; there is an *Intrinsic*

* Not so far to insist on the Religion of Nature, as to neglect the Religion of Jesus Christ: nor so far to insist on the Religion of Jesus Christ, as to deny the Religion of Nature. Dr. J.

Intrinsic Malignity in it, and it is destructive of the Subject.

919. In the lowest degree of Sin, there is a *Variation* from the Law of Righteousness: in the higher degrees of Sin, there is a *Contradiction* to it, and an Insurrection against it.

920. The direction of the *Spirit* makes not a Rule, distinct from *Reason* and *Scripture*: is not a *third* Rule. The Spirit adds only Assistance; to find-out the Reason of things, and sense of Scripture. For these *two*, Reason and Scripture, are the *whole* Revelation of the Spirit; in respect of the *Matter*.

921. The Sense of the *Church* is not a Rule; but a thing *Ruled*. The Church is bound unto Reason and Scripture, and governed by them, as much as any *particular* Person.

922. The Notion of *Faith* in God, comprehends in it *Fidelity* to God,

923. Where there is a Principle of *Nature*, there will be Progress to Perfection; unless there be the Impediment of Violence.

924. An *Holy Frame* is a thing connatural to divine Truth.

925. He knows most, who *Does* best.

926. We cannot be Undone, but by our Selves.

927. God expects, Man should *Do*; as He makes him capable.

928. Every man, that has to do with him that is *truly* Religious, is the Better for him.

929. *True* Religion hath done only good in the world: but *Superstition* which is the *Counterfeit*

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perfect of Religion, hath done the worst and the greatest Mischiefs.

930. Religion doth recover the Soundness, and supply the Defects, of Nature: it doth beautify and adorn the Soul of man, with all those Virtues; which accomplish him for a Regular Life, and for an Happy End.

931. *Truth* is not only a man's Ornament, but his Instrument; It is the *great* Man's Glory; and the *poor* man's Stock: a man's *Truth* is his Livelihood, his Recommendation, his Letters of Credit.

932. Moral Endowments are the *Materials* of true Religion. There is no greater *Piety*, than true *Virtue*: but *Virtue* hath not the full Nature of *Virtue*, if there be not in it a respect to *God*. To have respect to *God*, is essential to true Religion; and predominant in it.

933. The Highth of his Original, and the excellency of his End, represent Man as a *considerable* Creature; that he was created by *God*, and appropriated to Him.

934. *God's Image* is upon Us; and we belong to Him.

935. *Charity* is a great deal better than *Liberty*.

936. To have worthy Thoughts of *God*, and to be well-affected towards Him; is the *sum* of our Devotion.

937. *God* would never have made Man to that Highth and *Excellency* of Nature; if he had designed him only to worldly Drudgery, and Employment here *below*.

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938. God is the Object, which does *fully* exhaust and draw-out, which does *perfectly* exercise and employ, the Faculties of Mind and Understanding.

939. Let us all so Live ; as we shall wish we *had* Lived, when we come to Dye ; for that only is well, that *ends* well.

940. Many *now* think, Nothing is *Enough* for them : they may think *hereafter*, they had *too Much*.

941. The being Righteous in our dealings with men, grounds an *expectation* of being Righteously dealt-with, by them.

942. The Reason of a man's Mind *must* be satisfied ; no man *can* think against it.

943. A man's *Reason* is no where so much satisfied ; as in matters of *Faith*.

944. Repentance *doth* alter a man's case, with God : and therefore Repentance *shou'd* alter the case, between one Man and another.

945. God is more forward to Over-look, than Men are to Acknowledge, their Imperfections.

946. It is to be supposed, that the matters of Faith are *perfectly agreeable* to the Nature and Relation of things ; which God originally made, and thoroughly understands, and which He neither Contradicts, nor Varies from ; because that would be to Contradict and Vary from Himself.

947. The Religious represent God to themselves, as *Amiable* ; the Superstitious represent God to themselves, as *Formidable*.

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948. Religion is a *true Friend* to humane Nature : in the first instance, it doth Uphold and conserve ; in the next, it doth Repair and Recover and Restore the Principles of God's Creation, lost in Man by ill use, or neglect of Himself.

949. Religion doth lay the Foundation of mental Peace, Satisfaction, and Content.

950. That which doth not, by it's Self, or by it's Operation, Sanctify a man's mind, and make him better ; is not *Religion*.

951. Those, who are *sincere* and *honest* in their Religion, *Are* and *Do* always, what their Religion requires : they are so, in their *Temper* ; and they do so, in their *Practice*.

952. Hypocrites, Designers, and Practisers upon Religion, are not under the Power of Religion ; but Religion is under the Power of their Designs.

953. As great a mind as God hath to *Convert* Sinners, He never did *Force* them ; but doth *Persuade*, and deal with them according to the Principles of their Make.

954. To *Impose* what is Unreasonable, is to Usurp upon the Creation of God.

955. A man is concerned to admit *nothing* as Religion, but what is *really* such ; and what he does admit as Religion, he must be Answerable to, in Temper and State, in Life and Practice.

956. Religion doth possess and affect the *whole* man : in the Understanding, it is Knowledge ; in the Life, it is Obedience ; in the Affections, it is Delight in God ; in our Car-

riage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor, Ingenuity; in our Dealings, it is Uprightness, Integrity, Correspondence with the Rule of Righteousness: Religion makes men *Virtuous*, in all Instances.

957. Religion has different Denominations and Names, from different Actions, and Circumstances; but it is One *thing*, viz. Universal Righteousness: accordingly it had place, at *all* times; before the Law of *Moses*, under it, and since.

958. *Not having mine own Righteousness*; [*Phil.* iii. 9. One of the *δυσωβία* 2 *Pet.* iii. 16.] is, in effect, not being recommended to God, by mine own Worthiness; not left to stand or fall, by mine own Deservings.

959. *Rom.* i. 25. *Worshipped the Creature*, *παρὰ τὴν Κτίσιν* not — *more than the Creator*, or *above* the Creator: but in *conjunction* with the Creator.

960. The Way, the Truth, and the Life [*John* xiv. 6.] that is, the true Way to eternal Life.

961. The golden Calf [*Exod.* xxxii. 1.] was made, in stead of *Moses*, the Mediator; not in stead of God, *Jehovah*. The Idolatry of the world has been, not about the Object; but about the Mean, of Worship [Mediator.] Keep your-selves from Idols [*1 John* v. 21.] in opposition to Owning Jesus Christ [ver. 20.] So *Rev.* xiv. 9, 11. contrary to 4, 7. and xiii. 5. and 2 *Thess.* ii. 3. *Phil.* ii. 10. *Col.* ii. 18.

962. *None* of those, who *had* the Holy Spirit, in it's extraordinary Gifts, were saved
by

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by it : and *Many*, that had *not* the Holy Spirit in it's extraordinary Gifts, were saved *without it* ; both before and since.

963. Sinners had rather be in *any* Company, than *alone* with themselves : had rather be in *any* Employment, than in *Reflection* upon themselves.

964. The Creator of the world can be under *no* Confinement to any place in it.

965. Our *moral* actions are the foundation of our *future* condition.

966. Never was Religion any man's hindrance : it is, at least, Harmless and Innocent ; and it doth not deserve that Sacred Name, if it does us no Good.

967. If thou goest about any thing in a *Passion* ; thou takest upon thee to do a *manly* act, when thou art *not* a man.

968. He that behaves himself *gravely*, may command the *Consciences* of other men ; though he cannot stop their *Mouths*. No man is *despised* ; but Himself is the main Cause of it.

969. Nothing is more *Spiritual*, than that which is *Moral*.

970. A man may *use*, what he finds does better *dispose* himself for any religious Duty ; as Fasting and Solitude may : but the *Danger* is, to fancy ; such a thing will *recommend* us to God.

971. A *well-meaning* person is more in danger of *Superstition*, than of *Heresy* : Religious Ingenuity makes men *abhor* Profaneness and Heresy.

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972. The more we *Use* Wisdom and Virtue, the more they are our Own; and the more we have of them.

973. In God, it *is* always infallibly as it *should be*; but in Creatures, *is*, and, *ought to be*, are often divided.

974. There is no *Fate*; but on our part Reason and Prudence; on God's part Providence: and this Providence, and all *necessary* Help, are as sure and certain; as the Existence and Perfections of God.

975. No man doth think, Others will be better to Him; than He is to Them.

976. They, who mistake the Means for the End, may be reproved; without prejudice to the Means: for the Use of *Means* is nothing, if there be not *thereby* an Attainment of the End.

977. He that believes what God saith, *without* Evidence that God says it; doth not believe *God*, while he believes the Thing, which comes from God.

978. To talk much of one's *Self*, is to disparage Others; to usurp over them, and give them Law.

979. Then you have hear'd a thing *often* enough; when what you have hear'd is pass'd into a Principle, and makes a Constitution of Mind, and is seen in Practice.

980. Our *Zeal* must be kindled with pure fire from God's Altar; that it may rather Warm, than Burn; Enliven, rather than Enflame.

981. Determinations, *beyond* Scripture, have indeed

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indeed *enlarged* Faith; but lessened *Charity*, and multiplied Divisions.

982. When the *Love* of Truth rules in the Heart, the *Light* of Truth will guide the Practice.

983. The Practice of Religion is the *true Use* of those Faculties, with which God hath invested Humane Nature.

984. *Some* are the *worse* for their Religion; but such Religion is certainly bad: If this Notion be not understood and admitted; "that Difference of Opinion, in some matters about Religion, shou'd not make Difference in Affection;" We shall *All* be the worse for our Religion.

985. The malignity of Sin does, in time, Vitiate the *Principles* of Nature; and the Sinner comes to Live intirely by Sense and Passion; who has been wont to put a Violence upon Judgment, Reason, and Conscience.

986. He only can *effectively* Absolve men from their Sins; who can loose the Bonds of Death.

987. None so Empty, as those; who are Full of *themselves*.

988. It is most *Christian*, and most *Politick*, and most *Prudent*; as the *best* rule for an easy passage through the world, which at best is troublesom enough; neither to *Provoke*, nor be *Provoked*.

989. No man's *Inferiority* makes him contemptible: *Every* man, taken at his *best*, will be found good for *Something*.

MORAL and RELIGIOUS *Cont. X.*

990. Religion begets in us Rational confidence, and a transcendent Pleasure.

991. The work of *this* State is, to bring our Bodies into Subjection to our Minds; and to bring our Minds to Harmonize with God.

992. There ought to be a Sovereignty of mind and understanding, above Sense and Affection. We ought to use the Means; and enjoy the End. Man is more than bodily Temper, Complexion, and Constitution. A man existing in Time, ought to consider himself as lasting to Eternity. There ought to be a Subordination of the transactions of Time to the Subsistencies of Eternity. — These and such like *Principles* of Reason are to the Soul; what Forms and Qualities are to Nature.

993. We may observe Scripture, in matters of Disputation, not to speak *curiously*; but rather loosely, with indistinction: and some times to appear to favor *both* Parts.

994. To be Challenged by the *Reason* of a man's *own* Mind, goes nearer to his heart; than to be censured by all the world besides.

995. All the ways of *God* are ways of Goodness, Righteousness, and Truth; why shou'd not *Our's* be so too?

996. He that yields Obedience to Truth, does Right to himself; and, as a man knows things to Be, so should he Do.

997. They have a Reason for it, which the Apostle had not; who *rejects* the *Use* of *Reason*, in matters of Religion: but we *must* be *Men*, before we *can* be *Christians*.

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998. We cannot Remove *too much* Imperfection from God; cannot Ascribe *too much* Perfection to Him: therefore God is *more* Knowable, than any thing else.

999. Judgment and Practice *will* comply one with another.

1000. We ought not to *Name* God; without a *Sense* of Him upon our Minds.

CEN-

CENTURY XI.

1001. { *Rom.* i. 17. Justified by Faith.
Habak. ii. 4. { *Gal.* iii. 11. — saved —
Heb. x. 38. Live by Faith.

Quotations in the *New* testament, out of the *Old*. Either there is 1. the like notion; or 2. a parity of reason, though the case be different; or 3. they are founded in the proportion of Times one to another; or 4. they are bare Allusion, or Accommodation; or 5. the respect of Type and Anti-type; or else 6. the Scripture delights in Scripture-phrase; or else 7. for the increase of Sense.

1002. God *abates*-of his own Right; that the Condition of Man might not be *forlorn*. Wherever there is a Right, there is a Power to moderate and abate-of that Right; yea, to part with it, if we please: Any man may take *less* than his Right; may pardon upon *any* Satisfaction; upon *no* Satisfaction. We all say, *We* have this Right: and will we deny it to God?

1003. There are *Sufferings*, which are no Punishments; as 1. the effects of God's absolute Sovereignty: [*Jacob* and *Esau*] 2. those, which come for Probation and Trial: [*Job*] 3. which come for exercise and increase of Virtue. 4. which we are involved-in, thro' the neighbourhood of Sinners: [*Josiah* overborne by *Manasses'* Sin.] 5. which prevent Sin
and

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and Misery : [as, knowing the power of Infection, taking the Righteous away by Death from the Evil to come.] Those Sufferings in this world only are Punishments ; where *Sin* is the natural or moral Cause of Suffering.

1004. We are not Men, so much by bodily Shape ; as by Principles of Reason and Understanding : wherefore those, who discharge Reason from having any thing to do in matters of Religion, do no true Service to Religion : do rather pursue the Apostasy of the first *Adam*, and raze the foundations of God. For all the greater Rights, *majora jura*, ἀνώμα δίκαια are founded in Reason ; are presupposed in Christianity, are acknowledged and reinforced.

1005. The Materials of Religion are Principles of Happiness, Ingredients into it : our Obedience to the unchangeable Laws of Righteousness is our Religion ; our being renewed in the Spirit of our minds, is the *State* of Religion ; our being restored to the Image of God, whereby we are prepared for future Glory, is the *Effect* of Religion ; our agreement with God, in Mind and Temper, is *Consequent* upon Religion ; our worshipping God, and doing *Him* Service, is the *Use* of Religion ; our Happiness in the enjoyment of God, is the End, Result, and final *Accomplishment* of Religion. In these, we exercise our Religion ; and enjoy our Happiness : Out of these, we are neither Religious, nor Happy.

1006. If, under pretence of the *Spirit*, any one produces what is inferior to Sense, Reason,

Reason, or the improved perfections of man in a natural way; he is certainly deserted of God, sunk below his Species; who will give such a one Credit. *Prov. xiv. Fools believe every word.* It is great Weakness in us to take less at Man's hand for Assurance; than God, when *He* would have us believe, doth of His own accord give.

1007. Religion is not a Hear-say, a Presumption, a Supposition; is not a customary Pretension and Profession; is not an Affectation of any Mode; is not a Piety of particular Fancy; consisting in some pathetic Devotions, vehement Expressions, bodily Severities, affected Anomalies and Aversions from the innocent Usages of others: *but* consisteth in a profound Humility, and an universal Charity.

1008. Several Forms of words in Scripture express the *same* State, and so vary only the notion; (and *χρῆσις*;) differ not materially; but in Substance are the same. To stand upon nice and accurate Distinctions of them, is needless; useless; since Scripture uses them *indifferently*. [Regeneration &c.] This is fit to be known; to avoid troublesome multiplicity in Religion, and the possessing the minds of men with thoughts, that Religion is more intricate and voluminous; than indeed it is: whereas Truth lies in a *little* compass, and *narrow* room. *Vitals* in Religion are *Few*.

1009. I can give no *Offense* to any; when I worship Him that made me, in the truest Use and highest Improvement of my choicest
Fa-

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Faculties: for this Worship is internal, invisible, mental, spiritual.

1010. 2 Cor. xiii. 11. *Be perfect*] The same word in the original, as Matt. iv. 21. *Mending* their nets.

1011. It is not adviseable to make ourselves a Religion; *in materia libera*: We shall be in danger of being tempted, to value ourselves *by* it; to hold others *to* it; to abate as much *for* it, in things of weight.

1012. Col. ii. 23. Ἀπειρία σώματος, the *Neglecting* of the Body; hath no more of Religion in it, simply; than Πλησμονή σαρκός, the *Satisfying* of the Flesh; mention'd with it: nor does there seem to be any reason; why *Will-worship*, in this same passage, shou'd be taken in a worse sense; than it's companion in the place, *Humility*.

1013. In *Worship*, there is 1. Apprehension of the Object; and Acknowledgement of it's Perfection: 2. Union with the Object; and Affection to it: 3. Sense of Infirmary; and Dependence on the Object. These are things in *Worship*; of which nothing can be done, but by the *Spirit*.

1014. The more Mysterious, the more Imperfect: That, which is *mystically* spoken, is but *half* spoken: As Darkness is, in compare with Light; so is Mystery, in comparison with Knowledge.

1015. A *sound* Mind can not be, without Modesty and Humility; a sound Body can not be, without Temperance and Chastity.

1017.

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1016. If I am, by the faculty of Reason, capable of God; then I am, by the use of Reason, to take cognizance of God: if I am, by the faculty of Will, capable of choosing Good; then I am in the use of Will, to choose that which is Best: even God, the chiefest Good: if I have in me Superior and Inferior Powers; then I am to govern those which are Inferior by those which are Superior: if I am Accountable to One, who will examine me by Reason; then I am bound so to act, that I may be able to give Account of my self to Reason.

1017. It is no Disparagement to the Divine Spirit; that what is Pretended to come from it is *examined*, by Reason and Scripture; and also the ground of any man's Pretensions to that Spirit.

1018. It is not *Morally* good; to forbear the Use, or abandon the Possession, of what is *Naturally* good: *Mortification* is not denying our Bodies; but denying our Lusts: Contempt of the World is not *Piety*; but Contempt of those that have the World, is *Pride*. And indeed, Pride and Humility are not distinguished by Wealth and Poverty.

1019. We must Learn of the Divine Wisdom, Imitate the Divine Goodness, Depend on the Divine Power.

1020. We cannot Live among one another; without being in some Danger from one another; but this is the case of the Great and Rich; as well as of the Mean and Poor. The former have *not less* than the latter of Dissatisfaction,

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faction, Anxiety, Fear, Danger: nay, the Rich Man hath as *many* Dependencies; as the Poor: though not the *same*.

1021. Reason is the Foundation of Nature: Learning is the Super-structure of Art.

1022. In the Gospel we are taught the Expiation and the Extirpation of Sin: Satisfaction was Necessary, to make Expiation; that the Law might not be counted Void, that Sin might not be counted Slight, that Repentance might not be counted Sufficient, [and what hope is left to the Incurable of Impunity; which is not even allowed the Penitent, without Satisfaction!] that Punishment might not be counted Arbitrary, that Pardon might not be counted Indifferent, [but a thing meet fit and necessary for discountenancing Sin;] that Grace might not be counted Exorbitant; that Prerogative might not be counted Dishonourable. By this Satisfaction, God provided for the Discountenancing of Sin, on the one hand; and for the Saving of the Sinner, on the other.

1023. As Sin is a Vitiating the Reason of Man; the Restauration must be by the Reason of God; by Christ, ὁ λόγος.

1024. God hath not provided better, for any effect; upon which the Being and Welfare of the Creation depends: than He hath for that Faith and Obedience, upon which the Salvation of a Sinner depends.

1025. Goodness and Wickedness can not be *Reconciled*: God is unchangeable in the one; and the *Impenitent* is unchangeable in the other.

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other. God *can not* be reconciled to Unrighteousness; and the Impenitent *will not* be reconciled to Righteousness.

1026. Man is enjoined nothing, by the Reconciler; but what is Good, and Best in it's self; Necessary, and Best for Him: viz. to lay-aside the *Devilish* Nature he was in, by Pride and Malice; and the *Brutish* nature he was in, by Sensuality and Intemperance.

1027. Let there be a *proportionable* care, against mis-apprehensions in Judgement, mis-expression in Words, and mis-carriage in Practice.

1028. The best way to find out, what is *Religion in us*; is to inquire, what is *True concerning God*: for Religion in Us is our Resemblance of God; who is ever best pleased with those things in his Creatures, which are most eminent in Himself.

1029. Sinners are neither suddenly punished, nor certainly pardoned, nor ever countenanced, nor at all neglected; but graciously *forborne*. Our *Time* here is the Measure of God's Patience, and the Fruit of His Goodness.

1030. How much *Easier* is it; quietly to enjoy, than eagerly to contest! How vastly *wiser*!

1031. Allow for difference of *Temper*, before you consider the *Religion* of the party. The activity of Choler shou'd not have the esteem of Divine Zeal; the mild Sanguine complexion shou'd not have the honor of Christian Meekness; the black Melancholy shou'd

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shou'd not be condemned, for the heart of Unbelief; the dullness of Phlegm shou'd not fall under the censure of Dead-heartedness towards God.

1032. " Prince and Saviour," is God's conjunction: We affect Punitive Power; and glory in it. Let any have the *Executive* part of Justice, a wise and good man will say; rather than my self.

1033. The same Scripture [*Acts* v. 31.] makes Repentance stand for *All* in Us; and Forgiveness of Sins for All with God towards Us.

1034. It is usual in Scripture to summ-up all Religion, sometimes in a single Phrase; otherwhile in one Word. The reason may perhaps be; because never any of these is alone.

1035. It is *true* Courage; to suffer-for what is Good, and to blush-at what is Evil.

1036. To multiply Questions, is not the way to improve Religion: the Zeal of man shou'd be turned, from Curiosity of Speculation, to Honesty of Practice.

1037. The great things of God are subject to His own resolution: We are concerned, but not consulted, in them.—[Messiah.]

1038. Evil bears-down the Law against it, by Violence; and sets-up a Law for it, by Custom.

1039. It was always Faith and Obedience; under every Dispensation.

1040. To a wise act of *Judgement*, many things concur — *Respicere praeterita, Inspi-*
K *cere*

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cere præsentia, Circumspicere contingentia, Prospicere futura. Such sober measures are too cool and slow for Imagination; which is active and unruly. Judgement is calm and severe; Invention is lively and pleasant.

1041. It is a great Performance, *Hoc agere*; to mind and attend-to what we are about: He, who hath not a certain mark in his Eye, will shoot at Rovers. *Anima, quæ ubique est, nullibi est*: He, that thinks of every thing, thinks of no thing. The most Busy men make the least Riddance of Work. It is not within our measure and proportion; to be good at every thing.

1042. All Objects affect; and all Faculties incline: God and Nature have appointed a *directing* Principle; [*τὸ ἡγεμονικόν*] that there might be, in Multiplicity, a reduction to Unity; Harmony and Uniformity, in Variety.

1043. Let the intermediate Ends be warrantable; and the ultimate End worthy.

1044. They can make no Return, who have no Reception; they can give no Answer, who do not understand the Question.

1045. The Devil often finds work for Them, who find none for themselves: our Faculties can not lie Idle; but, if not employed, will turn upon themselves.

1046. In sending Christ, God did a New thing, in respect of the Means; an Old thing, in respect of the End: It was, in the state of Creation; it ought to be, in the state of Regeneration;

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generation; it will be, in the state of Consummation.

1047. The Spirit of *Pride* is the great Monopolizer of the world: but they only are in danger of Self-Conceit, who want Self-Knowledge. The Proud man lives in the Paradise of Fools; and neither in what he thinks, or does, or looks-for, or promises himself, is there any thing sincere or true.

1048. Scripture mentions several particulars often; (as *Eph.* iv. 31, 32.) not so much for the sake of making the Distinction accurate, as the Exclusion universal.

1049. Let not any man speak; when he is himself in a Passion; nor to any one, that is so.

1050. Speak no Evil: out of Conformity to God, out of Contradiction to the Devil, out of Obedience to Religion, out of Care for our Selves, out of Consideration of Others, out of Allowance for Imperfection [the Imperfection of our State.]

1051. The Materiality of *Vice* is in the Complexion of the Body; the Formality of *Vice* is in the Consent of the Mind.

1052. The self-same thing in man is the *Matter* of *Virtue*, and of *Vice*; when the Consent of the Mind is the *Form* of *Vice*, the Dissent of the Mind is the *Form* of *Virtue*; and *vice versa*. There was in Man's Nature, at the Creation, the Matter of *Vice*, as well as of *Virtue*; the one cou'd not have been, without the other: for the same thing is the Matter of either. And as this was in Man, so

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it was in the World: and the Matter of Evil is not Evil.

1053. He, that *wrongs* any Creature, sins against God, the Creator: because God is the Owner of the Creature, the Maintainer of Right, the Avenger of Iniquity, the Rule of Obedience, in His Nature, or by His Will.

1054. It is Necessary to know, *what* God has reveled; concerning the way of Pardon by Christ: it is Impossible to know *more than* He has reveled. If men wou'd forbear to explicate farther; there would be more Christianity, and less Controversy.

1055. Expiation of Sin is made: when, upon something done or suffered, (either or both) according to God's pleasure appointment and acceptance; God is pacified, the Fault is pardoned, the Guilt extinguished, the Punishment prevented, and the Sinner released. [Ἀπολύτρωσις Eph. i. 7. Col. i. 14. Heb. ix. 12. Καθαρισμός Tit. ii. 14. Heb. i. 3. ἱ John i. 7. Ἀγιασμός Heb. ix. 13. Ἀθῆταισις ἀμαρτίας Heb. ix. 26. Ἰλασῆριον Rom. iii. 25. Ἰλασμός ἱ John iv. 10. Καταλλαγή Rom. v. 10, 11.

1056. A Good word costs as little, as a Bad one; and is worth more: is more to the purpose.

1057. "Thy good things" — Instruments of Virtue, and Arguments to Thankfulness.

1058. Conscience is God's Vice-gerent; Θεός ἐν ἡμῖν the God, dwelling within us.

1059. "That it *might be* fulfilled" — that is; so it comes to be fulfilled: this comes to be
be

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be the case represented by the said Prophet.
[*iva exbalixov*, not *artizimov* consequential, not
causal.

1060. To *lessen* the number of things *law-
full in themselves*; brings the Consciences of
men into Slavery, multiplies Sin in the world,
makes the way Narrower than God has made
it, occasions Differences among men, discour-
ages Comers to Religion, rebuilds the Par-
tition-Wall, is an Usurpation upon the Family
of God, challenges successive Ages backward
and forward, assigns New Boundaries in the
world, takes away the opportunity of Free-
Will Offerings.

1061. These four things are in conjunction:
the Freeness of Grace, the Fullness of Satis-
faction, the Virtue of Pardon, the Efficacy of
Repentance. All is done for Us, that was
proper; or is possible.

1062. "Holding the Truth in Unrighte-
ousness; Leaving the Natural Use; Not
Discerning the Lord's Body; Not Hold-
ing the Head; Turning the Grace of
God into Lasciviousness." — are charac-
teristical forms of speech for Specifical mis-
carriages, in their several instances.

1063. It pleased God to provide such a
Justification of Righteousness; that it shou'd
be practised by Christ, in the Human nature
of Sinners: and such a *Condemnation of Sin*;
that the Human nature of Sinners, in which
Christ practised Righteousness, shou'd notwith-
standing Die.

1064. In a Sinner, there is an Insurrection

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of the Higher Faculties against God; and of the Inferior Faculties against the Superior.

1065. Some things are according to the *Nature* of God; — Holiness, Righteousness: some, according to the *Relation* we stand in to God, as Creatures; Reverence, Submission: some, according to our *Capacity*, as Intelligent and Voluntary; — Consent of the Mind: some, according to our *Composition* and Make; [Soul and Body] — Reason above Sense, Body subservient to Mind, Sobriety sovereign to the Mind, Temperance conservative of the Body: some, according to the mutual *Relation* between Us and our fellow *Creatures*; — Justice, Righteousness. These are matters of general Obligation, and universal Acknowledgment.

1066. God accepts *that*, as the Condition of a Covenant; which *was* the Duty of Man's Creation.

1067. He, that first *Reproves* is unwilling to Punish.

1068. The Times behind us are junior; the times before us, senior: the Seniority of the World is to come; the Juniority of the World is pass'd. [*Antiquitas Saeculi est Juventus Mundi.*] Why do we attribute perfection to the World, backward; and to a Man, forward?

1069. The *Jewish* Church was not so under the Law, as not to be under Grace: and the *Christian* Church is not so under Grace, as not to be under the Law.

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1070. It is a thing of the greatest Importance; upon what *Authority* we Believe.

1071. The *history* of the Creation mentions only the *positive* Law: the *state* of the Creation held forth the *moral* Law. [*εαυτοῖς ὁποῦν* need no other declaration.]

1072. *Ευκαίρως* *Βαλθεῖς* for all variety of States; for all diversity of Seasons; for all difference of Cases; for all sorts of Supply.—Seasonable:—when call'd to act; when in danger to fall; when ready to be assaulted; when brought to account.

1073. Too much *Forefight* wou'd make too little Self-enjoyment.

1074. The Right to *Pray* is a Trust; from those, who are to pray *with* us: therefore nothing doubtful and uncertain, or peculiar and singular, shou'd be put into our Prayer; or be matter of it.

1075. Ill-nature doth not credit the effects of Good-nature. We shall hardly think truly of God; if we be not *like* God: and They must needs misrepresent God, who think Him such as Themselves; before they have made Themselves such as Him.

1076. No man will *attribute* the Good done by another, to a better Disposition; than is in Himself: therefore an ill-natur'd man either will not believe, what is done by a good-natur'd man; or will ascribe it to Design: or perhaps, to Folly.

1077. God accounts of Men, rather 1. according-to their *settled* Constitution, than according-to their particular Disturbance; 2. ac-

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according to their *general* Course of Life, than any Occasional act; 3. by what they do with *Choice*, than by what they do with Reluctance; 4.— in the *full use* of their Reason, than in the Hurry of Confusion; 5.— with their *Intention*, than contrary to it or without it; 6. by what they do through *Resolution*, though after much Struggle: and God makes Allowance for Weakness and Frailty, in the Manner.

1078. The Execution of Malefactors is not more for the Credit of Governors; than the Death of Patients is for the Credit of Physicians.

1079. What is *good*, only because God (our Creator) commandeth it; we do out of Gratitude to God, (our Creator) who commandeth it: for it were Ingratitude to use our Faculties against Him, who made and gave them.

1080. The Virtue of every *Instrument* lies in it's *Use*; and if the End be not attained, the Instrument is vain: So it is, as to Instruments of Religion; Prayer, Fasting, Sacraments; when we are brought to a Religious frame of *mind*, and put upon a Religious course of *life*; then the Use of the Religious Instrument is *right*: not else.

1081. Among *Politicians*, the Esteem of Religion is profitable: the Principles of it are troublesome.

1082. *Embodied* acts, such as the Sacramental are, are beneath acts purely *mental* and *spiritual*; such as Prayer is. It is not for the credit

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credit of Religion, to lay *all* the stress upon *one* motion in Religion; and to be remiss in others: nor to advance a *temporary* act, accommodate to the state of Imperfection; above acts purely spiritual, which are to continue to Eternity.

1083. 1 Cor. xi. The Failing is, *μὴ διακρί-
νω* doing without Difference: the Indispo-
sition is, *χρίσματα, αἰτίσεις*. v. 18. and *μεθύει*
Intemperance: the Danger is, *κρίμα* not *κατὰ-
κρίμα*.

1084. The *moral* part of Religion consists of things good in themselves, necessary and indispensable: the *instituted* part of Religion consists of things made necessary only by the determinations of the Divine Will. — He, that denies the former, is Atheistical; he, that denies the latter, is Infidel.

1085. It is a pregnant argument, that Wisdom hath not governed the world: that many have more readily received pretending *Enthusiasm* and Prescience, with sacred regard; than wisest Laws and best Reasons. *Socrates* overthrew Enthusiasm and Superstition; when he taught men to receive *no* Doctrine, against or without Reason.

1086. The world will never be released from the *Superstitions* of the *Roman Church*; till men confine themselves, in matters of Religion, to free Reason and plain Scripture.

1087. God assured his rejection of the *Jewish Church*, and His acknowledgement of the *Gentile Church*; by His taking *Prophecy* wholly from the one, and at the same time giving it to the other.

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1088. God, who made us what we *Are*, would have us employ and improve what we *Have*: Faculties, without any acquired Habits, witness for God; and condemn Us.

1089. *Weigh* every matter of Religion; till the mind receives Satisfaction about it: God gives this Allowance; and will stay for Observance, in that particular; till it be done.

1090. If you *See* not well, *Hear* the better; if you see not far, hear the more: the Consequence of Truth is *great*; therefore the Judgement about it must not be *negligent*.

1091. The *state* of Religion in it's Subject, consists of *three* parts; 1. the due Composure of the mind; it's calm and quiet Temper, it's settlement in Peace through the established Government of sober principles of Reason and Understanding over Sense and brutish Affection. 2. an universal Reconciliation with the whole Creation of God; particularly, a living in Concord and good Will with those made in our Image and Likeness; a hearty and true Endeavor to promote and advance the general good of Mankind. 3. the Mind being united to God, by Faith and good Affection.

1092. Why should one deal roughly with his Bosom-Friend, the Sense of his Mind; which, if in Peace, is his Solace in all Solitaries: to gratify an Acquaintance, which goes and comes!

1093. Let our Souls have their *Due*; and our Bodies not *too-much*.

1094. Ἀλυσία, Ἀταραξία Happiness, Heart's-Ease in the world—Not trouble ourselves

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selves *backward*, for those things that are gone; nor *forward*, for that which is not yet.

1095. The perfection of Wisdom must *abound* in Care; the perfection of Goodness, in Beneficence; the perfection of Power, in Activity.

1096. The most advantageous *Institution* of Religion is in Health and Strength: the most necessary *Use* of Religion is in Anguish and Death. We are not then *fit* to Learn; when we are called to Use.

1097. *Fear*, is the denomination of the Old Testament; *Believe*, is the denomination of the New.

1098. *Fallibile falli*, is no more; than *Fragile frangi*, and *Mortale mori*. Every Creature is fallible; may *fall* in respect of his Being; may *fail*, in his Operations: he may be up-held *ab extra*; but is *ab intra* defensible both ways. What is Created, must be Finite; and what is Finite, must be Fallible; when therefore God made a Creature, [finite and fallible] He resolved to Forgive; upon Repentance and Amendment.

1099. If Placability be an Excellency here below, it is by Derivation from above; is originally there, and so more abundantly: for what is by Imitation and Participation, must be Less where it is secondarily, than where it is primarily.

1100. He, that *repents*, for what is done in time *pass'd*; resolves to *obey*, in what he does for time *to-come*.

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1101. **A**S Sin is a Reflection upon God, the Sovereign; so He is concern'd to vindicate his Honor: as Sin is Malignity in the World; so God, the chiefest Good, is concern'd to oppose it; and deliver the Creature from it.

1102. The *worst* of men do not so much need *Our* forgiveness; as the *best* of men need the forgiveness of *God*. We have cause to be Displeased with our-selves; but not to Throw-away our-selves.

1103. There is no *hindrance* of God's Pardon, from the Unchangeableness of His Nature, from the Strictness of His Laws, or from the Necessity of His Justice.

1104. The great Excellence of Christ's *Sacrifice* did consist in the Moral considerations belonging to it.

1105. It is *Venerable*, to have Will to do Good; when one has Power to do Hurt.

1106. He is *wanting* to his own Life, who cuts-off his Access to God: accordingly, no Creature is so unprovided and desolate, as the Atheistical and Profane; the one has denied God in principle, the other in practice. But Religion provides-for the worst condition; because it admitts us to the full use of God.

1107. There is but *One* Church [one Religion] in all ages. It is *thought*, the World does

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does not grow Old; it is *certain*, the Church does not.

1108. All acts of Vindicative Justice and Mercifull Forgiveness, are subject to *Wisdom*. Actual Punishment is not necessary to the upholding of Government: but only the Power of Punishing, or Pardoning; as seems good to Wisdom.

1109. Many make and use their Religion but as an outer Garment, made in fashion; to put-on abroad, put-off at home.

1110. The favorable Declarations of God are called His *Covenant* — [The Rain Bow.]

1111. In worldly and material things, what is *Used* is spent: in intellectuals and spiritual things, what is not *Used* is not Had.

1112. Men are in Thought and Apprehension such, as they are in Temper and Affection.

1113. A good man's Life is all of a piece.

1114. The *Scripture* denominates none a *Sinner*; from common Infirmities, involuntary Acts, invincible Errors, strong Temptations, or first Irregularities.

1115. Our *best* Entertainment is with our own mind; and by communication from other good minds.

1116. It is a wonder, any shou'd think; That *might* be done by Sacrifice: which *cou'd* not be done by mental Devotion. Nothing in Sacrifice cou'd be acceptable to God; but the *meaning* of the Sacrificer.

1117. Quære, Were Sacrifices Expressions of Homage, Signs of Gratitude, Imposition
of

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of Mulcts, or Gratification of Priests, the Servants of God?

1118. We are *absent* from God; not by being *other-where*, than He is; who is every-where; but by being *other-wise*, than He is; who is all Good: by a sensual Life, a worldly Mind, a wicked State. ἑ τὸ πῶς, ἀλλὰ τὸ πῶς.

1119. *Jewish* Sacrifice was Ἀναμνοῖς ἀμάρ-
της Heb. x. 3. *Christ's* Sacrifice was Ἀπεσις
ἀμάρτης Matt. xxvi. 28.

1120. The Being, which is most pure and
undefiled, is not to be served, Ψυχῆς νοσώδους
with diseased minds. [Nothing with Blemish
was to be Sacrificed.] We must come to God;
with intention to forsake Sin, when we pray
it may be forgiven; with disposition to make
use of the Grace we beg; with resolution to
set about what we pray we may do: For our
Prayers are to be Instruments of Piety and
Virtue.

1121. God hath rejected His own Institu-
tions; when they have been made Final, put
in competition with Morals, or made compen-
sations for Morals — Isa. i. 11—17. lxvi. 3:
Mic. vi. 7, 8. Jer. vii. 4, 5. Amos v. 21.
Isa. lxi. 6. Rom. xii. 1. Eph. v. 27. Rev.
xix. 8. 1 John iii. 7, 8, 9. Rom. viii. 2. In-
stitutes have their foundation, in the Will of
God; and the matter of them is alterable:
Morals have their foundation, in the Nature
of God; and the matter of them is necessary
and unalterable.

1122. Make allowance for Ignorance and
Incogitancy, for Necessity, for harder Cir-
cumstances,

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stances, for Misapprehensions and Mistakes; for Frailty and Infirmary: be wanting in nothing, that the Reason of the thing and the Equity of the case call-for.

1123. Take-away the *Self-conceited*; and there will be Elbow-room in the world. The Lesson given by Wisdom is *Γνῶθι σεαυτὸν* and none have learned it, but the Wise.

1124. It is soon enough to Determine, at last; it is too soon to Determine, at first.

1125. Creatures *universally beneficial* have been look'd upon, as lively Representatives of God: [Sun, Moon] therefore it is Nature's Sense, that God is Good and Communicative. If God be not endeared and recommended to us by His *Goodness*; we shall never be engaged to His Service, by our Sense of it: for our Returns are the Fruits of our Resentment.

1126. Sometimes, more than Men; other-while, less than Children: one-while, Melancholy and wholly at a loss; as if we could do nothing; another-while, Intoxicated with Pride and fond Opinion; as if we could do all things; Of the multitude of thoughts, which come into our minds; how Few come to any thing! That is nothing to us, by-and-by; which a little before was one of the greatest things in the world.

1127. Religion *is not* a System of Doctrines, an Observance of Modes, a Heat of Affections, a Form of Words, a Spirit of Contumaciousness.

1128. Look we upon our-selves, as subordinate and subservient: take no more, than the
the

MORAL and RELIGIOUS Cent. XII.

the place and proportion of *second* Causes. God will do the work of the *first* Cause; but expects; We shou'd do the work of the *second* Cause. There is a Conjunction of the first and second Cause to the same Effect, in their several Orders.

1129. *Perfection* is always to be measured, by it's Nearness to the Pattern of *Perfection*.

1130. Power may do Harm; but Goodness sanctifies both.

1131. *Platonists* principle of Creation, *Egos* and *Ilia* the Activity of divine Love; the Non-entity of all Creatures. The grossest Errors are but Abuses of some noble Truths.

1132. Christ died, for the establishment of the New Covenant, his Testament: and rose again, to be his own Executor of it.

1133. Mankind have the work of the *Law* written in their Hearts; (*Rom. i.*) in respect of the principles of the Creation: and they have the work of the *Gospel* written in their hearts; in respect of the principle of Restoration: that the Goodness of God will Pardon.

1134. We are not Free *from* Good, but *to* it: we are so made Free, as (under God) to be Subject to the Rule, engaged to the End, obliged to Others, true to our Selves.

1135. All *Expectation* hath something of Torment.

1136. Some run *abroad*, to fetch nothing home: some are so ever *a-doing*, that nothing is done: some can not Do, for want of Thinking; and can not Think, for Thinking.

1137. Fulfill all *righteousness*, *Matt. iii. 15.*
that

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that is, accomplish all Declarations concerning the Messiah. *Psal. cxliii. Dan. ix. 16.*

1138. Some *speake*, only because they will not hold their Tongue: making Speech an End, not a Means. If we cannot Govern our tongues, we may Imprison them. *Ἐκ τοῦ στόματος.*

1139. Every thing is *dangerous*, to him that is *afraid* of it.

1140. When *Anger* goes before, matter of *Repentance* commonly follows after.

1141. *Rule of Right* is the Weak man's Strength, and the Strong man's Curb: it makes Mine my-own; and arraigns the Intruder's violence.

1142. He, that *repents*, is Angry with himself: I need not be angry with him.

1143. It is not a Warranty of our action, that the thing comes in our Minds: our own Reason, and the Reason of things is more to us than *Suggestion*. [Enthusiasm.]

1144. It is the Madness of Superstition, to think, to *charm* God by Cerimonies: indeed, to expect That from *any* thing; which God hath not *promised*, and which Reason cannot *account-for*.

1145. Cautelous Suspense, for want of Assurance; is Better than confident Presumption, upon Pregnancy of Imagination. It is Safer to *suppose*, than to *determine*.

1146. Let our Love to one another resemble God's Love to us all: Love of Benevolence, to *make* us Lovely; and Love of Complacency, when we *are* such.

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1147. We may justly wonder, how any one can so far deceive himself; as to think, he is Religious: who nourishes in himself such dispositions of mind; as, when we describe the Devilish Nature, we ascribe to the Enemy of God and Man. He, that is *bad*, is then *worst* of all; *when* he feigns himself to be *good*.

1148. We must not take Religion upon us, as a *Task*; nor bear it, as a *Burthen*.

1149. He, that neither *knows* himself, nor thinks he can *learn* of others; is not Fit for Company.

1150. In the Death of Christ there are 1. many Excellencies, *Worthinesses*; as Resignation to God, Compassion to Man: 2. singular *Virtues* exercised; as Faith in God, Patience, Meekness, Gentleness: 3. due *Acknowledgements* made; as Man's debt of Obedience, God's demand of Right, the Law's authority, the Sinners' cause not defensible, Creatures' insolency corrected, eminent instance of Impartiality: 4. fitting *Submissions* to God; to raze out the memory of man's mis-behaviour by affectation, Usurpation, Insolence, Bold practice; to restore a Creature-state: 5. singular Intimations; of the Causelessness, Filthiness, and Demerit of Sin: 6. necessary Ends served; Impediment to divine Goodness removed, Man put in a new way of life.

1151. Where Evil is removed, and We disburthened; we enjoy our Ease, rather than estimate our Engagement.

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1152. To the Willing mind, *every* thing is an Argument; to Faction and Design, *nothing* is Evidence enough.

1153. It is not so bad, to Forget God; as it is to Misrepresent Him: a Neglect is not so bad as an Abuse.

1154. Contradiction [Repugnancy] in *terms*, is a Limitation upon Omnipotency in Naturals; Turpitude in the *fact*, is a Limitation upon Omnipotency in Morals: because the perfections of Wisdom and Holiness are essential to the divine nature.

1155. A wise man will not communicate his differing thoughts to unprepared minds, or in a disorderly manner—*Τὰ ἕσω—τὰ ἔξω. Pbr.*

1156. 1. Sin is *Pardonable*; 2. God hath a *Right* to pardon; 3. it is very credible, God *will* pardon those who *repent*; 4. it is not at all credible, God will pardon *obstinate* and contumacious sinners: 5. in what *way*, in use of what *means*, upon what *terms* God will pardon sin; lies in God wholly to resolve, determine, and declare: 6. it is declared in Scripture, that God *doth* pardon; in and through Christ.

1157. Christ *did*, 1. what the divine Will and Pleasure thought fit; 2. what Reason and Equity called-for; 3. what was worthy and valuable too, in it's self; 4. what was useful and tending to noble purposes; 5. what was available and effectual, in respect of issue; 6. what was pleasing and acceptable to God.

1158. It is not in our *power*, to bring our Condition to our Minds; but it is our *duty*, to bring our Minds to our Condition.

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1159. Irresolution *loses* Buis'ness; Rashness *spoils* it.

1160. If we do not see cause to *reverence* God, on the account of His excellency and perfection; to *submit-to* and *obey* Him, on the account of Our relation and state; to *refer* our-selves to Him, have *faith* trust and affiance in Him, on the account of His care of Us; to *love* and *delight-in* Him, to acquiesce in Him, and make Him Final to us, as our Centre; to be *thankfull* and *gratefull*, on the account of His goodness and kindness; — if we are strangers to these instances of Piety, or unsatisfied as to them; we can give no good account of the use of our Reason: for we are *naturally* obliged, in all these particulars; which are the materials of Godliness. And if it had not been for that excellent Object, we call *GOD*; and for the noble Act, we call *Godliness*; there had been no need of the faculty of Reason among men: but a high elevation of Sense and Imagination had been sufficient.

1161. Nothing is *of Faith*, that is not in Scripture; nothing is *necessary*, as otherwise expressed; nothing is *certain*, as farther made-out. We may Live in Christian Love and Union; without Consent and Agreement in non-scriptural expressions or forms of words.

1162. God, as the author of Nature and of Grace, does agree perfectly with Himself.

1163. In the heavenly and divine state, to be Able to do Good, to be Willing, and to Do it; are represented as *Convertible*.

1164.

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1164. Charity of universal extent, is better than Truth of particular apprehension. If we maintained only such Truth, as is unquestionable; our Religion wou'd be *cool* enough. Defend God's Truth, in God's Way.

1165. A Stranger is admitted, upon Recommendation; an Offender is pardoned, upon Intercession; an Enemy is reconciled, by Mediation.

1166. The appearances of God in human *Shape*, under the Old Testament; were Preparations to the appearance of God in human *Nature*, under the New.

1167. We can make nothing a Mean of Worship; but it will be inferior to our-selves.

1168. It is neither *necessary*, nor indeed *possible*, to understand any matter of Faith; farther than it is Reveled: that is not Reveled, which is not made Intelligible: that which *can* be put into Words, *may* be taken into a man's Understanding — *Mystery* is not what is Unintelligible, and cannot be understood, now it is Reveled; but that which is *specific* and *critical* in the Profession: which they only understand, who are *μεμνήμενοι*, *initiated*.

1169. Saving Faith is no *single* Act. The precise notion of Faith is not a Scripture notion.

1170. We are all of us at times in a Fool's Paradise, more or less; as if All were our own, all as we would have it.

1171. — *Repine!* Is not the world Moral, worse than the world Natural? our bad Manners are our bad Times: We condemn the

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Effect, which is Suffering; and absolve the Cause, which is the Sinner.

1172. If God shou'd so *neglect* Us, in any one moment of our Lives; as We neglect God, the whole time of our Lives: what would our Beings be worth to Us!

1173. We are to *acknowledge* God, as the Original of our Being and Father of our Spirits; to be *thankful* to Him, as preserving and maintaining us; to be *governed* by Him, He being Supreme and Sovereign; to *serve* Him, as our Lord and Owner; to *reverence* admire and adore Him, as the most Perfect Being; to *believe* in Him, as most Certain and Infalible; to *trust* in Him, and commit our Selves and our Concerns to Him, as being most Faithful; to *love* and delight in Him, as the first and chiefest Goodness; to *rest* in Him, as the Centre of immortal Spirits; in all things to *refer* our-selves to Him, as being Ultimate and Final.

1174. There are Afflictions, for our Good; Temptations, for our Trial; Difficulties, for our Exercise; and Employments, for our Powers and Graces.

1175. The God of Truth and Holiness will not give such Attestation to Imposture, Forgery, and Iniquity; as wou'd be an invincible Temptation: which excuses Mis-belief, as well as invincible Ignorance excuses a Mis-carriage: the one, in point of Faith; the other, in point of Practice.

1176. "God heareth not Sinners"—i. e. doth not Miracles *for* them, or *by* them; doth nothing

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nothing to give them Credit, in their evil way.

1177. No Sign can warrant our Belief; unless it be in conjunction with a Doctrine worthy of God.

1178. It was the Blasphemy of the Holy Ghost; to traduce the Evidence of Miracles, with Indignity to Christ; who did them, and was attested by them.

1179. Misery speaks for it's Self, when nothing is said; and Goodness ever pities it: but *Obstinacy* is another Provocation.

1180. An Impenitent cannot be a Believer; for all necessaries to an act of Faith are wanting. God can lay-aside His Anger: but We cannot lay-aside Our Fears.

1181. To be *mischievous* to men, because of their Religion, will lie heavy upon men's Consciences; when they consider, How little Religion they had themselves; *when* they were so mischievous: And, if any die Martyrs; those, who put them to death, are Murderers of the worst kind.

1182. Enthusiastic Doctrines — good things strained out of their Wits. Among Christians, those, that pretend to be *Inspired*, seem to be Mad: among the *Turks*, those, that are Mad, are thought to be Inspired.

1183. If any speak, in a language I do understand, concerning things I *shou'd* understand; as having studied and considered them: and what is said is not at all Intelligible to Me; though he pretends to the Spirit, I do not violate Charity to think, the Speaker under-

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stands not Himself well ; but that he speaketh Words without Sense. For the Parts of men are not so vastly dis-proportionate; and what is most Spiritual is most Rational.

1184. A Wise man is ever ready to acknowledge; that he owes the better half of that Title to good *Conversation*.

1185. It is inconsistent with *any* kind of Honesty and Virtue; to neglect and despise *all* kind of Religion.

1186. It is not good to Live, *in Jest*; since we must Die, *in Earnest*.

1187. Where God *owed* Nothing; He is not unrighteous, if He gives Less.

1188. Where the Doctrine is *necessary* and *important*; the Scripture is *clear* and *full*; but, where the Scripture is not clear and full; the Doctrine is not necessary or important.

1189. Goodness is contrary to Pravity and Wickedness; and also contrary to Severity and Anger: the former is essential to the *Nature* of God; the latter is subject to the *Will* of God.

1190. God can be *wanting* to None, in what is *necessary* to bring them to Good; but God may and does *abound* unto Some, in what is *conducting* to their Advantage.

1191. The Reason of the Thing is as certain, as Nature and Infallibility: the Reason of the Mind is as certain, as the Fallibility of the Man can admitt.

1192. 1 Cor. xv. 47. By our Creation at first, we *were* Earthly; through our Regeneration by Virtue, we *are* Heavenly.

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1193. The Law supposes, that the Judge is an Advocate for the Prisoner; and will suggest such Defences, as are lawfull.

1194. As we *do* for our Selves, we *shou'd do* for Others; *Excuse*, where we cannot Justify.

1195. Doubts and *Mistakes* are excusable; in a Creature, who is finite and fallible: but *Neglects* and Abuses are inexcusable; in a Creature, that is Intelligent and Voluntary.

1196. Yesterday we *were* not; To-day we *are* but little; To-morrow we *may be* nothing.

1197. To *confine* Mind and Reason to God, is no more; than to confine the Eyes to what is Visible, and the Ears to what is Audible: the Faculty is in full Liberty; though confined to it's proper Object.

1198. Some make their *last* Understanding, the *first* thing they do.

1199. In the Reconciliation by Christ, the Rights of God, and the Necessities of Men, are equally considered.

1200. A *rectified* Understanding, that hath a settled Judgement of Truth; a *sanctified* Nature, reconciled to Goodness; a *pacified* Conscience, discharged of Guilt: These things are contained in a *State* of Religion.

A PRAYER for

A Prayer for Morning or Evening.

Most Blessed God, the Creator and Governor of the World; the only true God, and Father of our Lord Jesus Christ. We thy Creatures were Made to seek and find, to know and reverence, to serve and obey, to honour and glorify, to imitate and enjoy Thee; who art the Original of our Beings, and the Centre of our Rest. Our Reasonable Nature hath a peculiar Reservation for Thee; and our Happiness consists in our Assimilation to, and Employment about Thee. The nearer we approach unto Thee, the more free we are from Error, Sin, and Misery; and the farther off we are from Thee, the farther off we are from Truth, Holiness, and Felicity. Without Thee, we are sure of nothing; we are not sure of our selves: but through Thee, there is Self-Enjoyment in the mind; when there is nothing but Confusion, and no Enjoyment of the World.

We could not conceive Thee to be perfectly Good; if we did not look upon Thee, as the Detester of every thing that is unjust, wicked and impious: we should Misrepresent Thee unto the world, if we should say, that Will and Power alone, Govern in the Disposition of the affairs and states of Thy Creatures; for Thou, O God, dost all things with the greatest Reason, in exactest Righteousness, in the fullest Equity that is possible.

We acknowledge; that the Law of our Nature, and of our Religion, as Men; results necessarily

MORNING and EVENING.

cessarily from our Relation to Thee, as our Creator and God ; and that it cannot be, that we should be Dis-obliged from our Obedience ; which is the moral Necessity, and high Privilege of our Being. Bring back therefore our Minds, by just and wise Reflections, to centre themselves in Thee ; that through Repentance and Pardon, our Sins may be, as if they had never been ; and our Souls may be in perfect Reconciliation with thy Nature, and Will, and Law ; and with the Measures of everlasting Righteousness, Goodness, and Truth : that our Minds may be in Love and Good-will, in Concord and Agreement with the whole Creation of God ; with whatsoever derives from God, Holds of God, and Acknowledges Him. We know, thou canst not vary from the Perfections of thy Nature ; and therefore we cannot Promise our selves, that thou wilt Pardon without Repentance ; or Fear, that Thou wilt Condemn those who do Repent. But when we sin against Thee, we Wrong our own Souls ; and Wickedness makes us Enemies to our Happiness, and to our Beings.

Let us always Live in the Fear, and Apprehension of God ; without whom we cannot Live at all. Let the Light of Truth, and the Help of Grace, be vital Principles of Action in us ; that we may, in the Time of Life, attain the Ends for which we live ; and that our Religion, which Begins in Knowledge, may proceed in Action, Settle in Temper, and End in Happiness : that we may make it the work
and

A PRAYER for

and business of our Lives, to Reconcile the Temper of our Spirits to the Rule of Righteousness; and to Incorporate the Principles of our Religion into the Complexion of our Minds; that what we Attribute to God, as his moral Excellencies and Perfections; we may propose to our selves, as matter of Practice and Imitation; and that what is our best Employment in this world, and will be our only Employment in the next; may be our free Choice, and our transcendant Pleasure.

Let us not put-off that Repentance and Reformation to our last hours, which is a Business of Difficulty and Leisure; as the working-out all Vicious Habits, established by frequent Acts, and long Custom; and the working-in of Religious Dispositions, by contrary Practice, and slow Degrees, must needs be. Free us timely, by Conformity unto the Gospel of Christ, from that Rancour and Malignity; with which our former Practice of Sin hath poisoned and depraved our Nature.

Help us to shun the Beginnings of Sin, which are Modest; and to dread the Issues of Sin, which are Impudent; because, wherever we Begin to Miscarry, we know not where we shall End: and to keep our selves within the Measures of Reason, and Nature; and never to Subordinate Religion, Conscience, Justice, or any thing that is Holy, to sensual Pleasure, worldly Gain, or popular Reputation.

Establish in us a God-like Temper, and make us sensible of it in our selves; that we may the more easily part with this world, to

MORNING *and* EVENING.

go to God by Death, whenever thou callest us thereunto; and may not be without Foundation of Hope, and future Expectation; and so run from Death, or be in Bondage to it, as a prevailing enemy: that we may have in our Consciences none of the Fuel of Hell; and so not fear the kindling of those Fires upon us: that we may not, at last, be abandoned from God, upon any unpardonable Provocation; inwardly self-condemned, by a guilty and awakened Conscience; which would render us extremely and eternally miserable. But grant, that our religious Knowledge being digested into True Goodness, before we die; we may Depart hence to an Estate agreeable and happy, natural and proper to that holy and heavenly Temper, in which we have settled ourselves here, by Religious Use, Practice, and Custom: and that this Divine Constitution, which was recommended to our Souls by the Excellency of its Nature, may be Perpetuated and Consummated in us, when we are gone from hence; and we be for ever with Thee, in whose presence is fulness of Joy, and at whose right hand are pleasures for evermore. All this we humbly beg of Thee, O Lord, as we are capable; for our Selves, and for all Christian People, and for all Mankind; through Jesus Christ our Mediator and Redeemer: In whose Name and Words we sum-up our Petitions; saying, *Our Father, &c.*

F I N I S.

EIGHT LETTERS
OF
Dr. ANTONY TUCKNEY,
AND
Dr. BENJAMIN WHICHCOTE :
CONCERNING

The Use of Reason in Religion.
The Differences of Opinion among Christians.
The Reconciliation of Sinners unto God.
The Studies and Learning of a Minister of the Gospel.

Written in SEPTEMBER and OCTOBER, MDCLI.

“ It is better for us, that there shou’d be Difference of
“ Judgement ; if we keep Charity : but it is most un-
“ manly to Quarrel, because we Differ.”

Dr. WHICHCOTE’s Aphorisms, No. 569.

“ By the way, I will observe ; how little there is in many
“ Controversies : if Wise and Temperate men had the
“ management of them. But when once there is Sus-
“ picion and Jealousy, these make and increase
“ Differences.”

Dr. WHICHCOTE’s Discourses, Vol. II. Disc. vii. p. 152.

— *Turpe putant parere Minoribus ; et quæ
Imbarbi didicerê, Senes perdenda fateri.*

HOR.

MDCCLIII.

EIGHT LETTERS

OF

DAVID TAYLOR

TO HIS FRIENDS

OF NEW-YORK

AND

OF THE CITY OF NEW-YORK

IN THE YEAR 1790

BY DAVID TAYLOR

OF NEW-YORK

AND

OF THE CITY OF NEW-YORK

IN THE YEAR 1790

BY DAVID TAYLOR

OF NEW-YORK

AND

OF THE CITY OF NEW-YORK

IN THE YEAR 1790

BY DAVID TAYLOR

OF NEW-YORK

AND

OF THE CITY OF NEW-YORK

THE P R E F A C E.

THE design of this second Preface is to give some little account of the reverend Persons, whose letters it introduces ; and of two or three others, who are occasionally mentioned in the letters : which account will render all farther discourse unnecessary and superfluous, on the part of the Editor.

ANTONY TUCKNEY was born in the last year of the sixteenth century, towards the end of the year ; at *Kirton* near *Boston*, in *Lincolnshire* ; where his Father was Minister. He was, at fourteen years of age, matriculated of the University of *Cambridge* ; being admitted of *Emmanuel* College there : which shews, that he had been educated hitherto in a dislike to the church establishment ; for that college, though it abounded for
a many

many years in most excellent scholars ; and might therefore very justly be esteemed and flourish, on their account ; yet was much resorted-to, for an other reason, about this time ; viz. its being generally look'd-on, from its first foundation, (which TUCKNEY himself acknowledges ;) as a Seminary of Puritans.

Our young Scholar took his first degree, before he was seventeen years old ; and was chosen Fellow of his college, three years after : in MDCXX he proceeded M. A. and was some time in the Earl of *Lincoln's* family, before he resided on his fellowship. When he came back to live in college, he would not remain idle and unprofitable there ; but soon became an eminent Tutor, and had many persons of rank and quality admitted under him : in this useful and honorable employment he continued, having taken his third degree of B. D. in MDCXXVII, about ten years ; after which, tir'd probably of a college life, and wishing to settle in a family-way, he

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he accepted the invitation of his countrymen; and went to *Boston*, as an Assistant to the famous Vicar of that town; Mr. JOHN COTTON: to whom he was probably very agreeable on all accounts; and for whom, though a very zealous Non-conformist, his Diocesan Bishop WILLIAMS, when Lord Keeper, procured a Toleration under the Great Seal, for the free Exercise of his ministry, notwithstanding his dissenting in Cerimonies; so long as done without disturbance to the Church: But this was probably not very long; for Mr. COTTON quitted his native Country, before the civil wars; and withdrew, as many other resolute Non-Conformists did at that time, to *New-England*. On his departure, the Corporation of *Boston* chose Mr. TUCKNEY, who was now married, into his place: and he kept this Vicarage, at their request, till the Restoration; or rather, his title to it; for he took no part of the Profit, when he no longer resided on it. Dr.

How was his Successor, after the King's Return in MDCLX.

When the Parliament thought fit to convene an Assembly of Divines, Mr. TUCKNEY was one of the two nominated for the County of *Lincoln*; this summons he cheerfully attended, for divers reasons; and took his family up with him to town: nor did he any more return to *Boston*. He is said to have been much considered, in the Assembly; and obtained, as all the Favourites did, a parish in *London*: and when Lord MANCHESTER turn'd out Dr. HOLDSWORTH, Master of *Emmanuel* College, and the Lady MARGARET's Professor of Divinity at *Cambridge*, from both those Preferments; Mr. TUCKNEY was put-in Master; and LOVE, the Master of *Bennet*, Professor; in MDCXLV. He did not go down to reside on this new Employment wholly; till he was chosen Vice-chancellor, three years after: when he removed all his Family to *Cambridge*, served that Office with credit, and commenced D. D. the year after

P R E F A C E. v

after; together with his friend ARROWSMITH, then master of St. *John's* college; and his pupil WHICHCOTE, then provost of *King's*. In MDCLIII Dr. HILL Master of *Trinity* college, dying, Dr. TUCKNEY preached his Funeral-sermon, which he printed; and with it an account of the deceased: this making a very important vacancy, Dr. ARROWSMITH was removed to *Trinity*-college; and Dr. TUCKNEY chosen by the Fellows, to be Master of St. *John's*: and when the new master of *Trinity* resigned the Chair of Regius Professor of Divinity two years after, on account of his health; which he had fill'd with honor for ten years, from Dr. COLLINS' ejection; the new master of St. *John's* was, *invito et pœné coactus*, as he saith himself, chosen, by the unanimous vote of the regular electors, to succede him there also.

But although thus legally possessed of these two considerable preferments; although his behaviour in both was irreproachable and even highly com-

mendable; though he ever consulted the interest both of the University and his College, and the honor of the Chair; yet he was civilly turn'd-out of both, at the Restoration: for Dr. GUNNING, a man of learning and character, and a great sufferer for his unshaken loyalty, was to have them both. Accordingly, duplicates of the following letter were sent to the Vice-chancellor, and to our Doctor; and that to the latter was accompanied by one from the same Lord MANCHESTER; who had brought him back to *Cambridge*, sixteen years before; and through whole hands, as now again Chancellor of the University, the Royal Orders regularly pass'd.

C. R.

WHEREAS we are credibly informed; that Dr. Anthony Tuckney, Master of St. John's college, and one of the Professors of Divinity, in our University of Cambridge, is well stricken in Years: and
by

by reason of his Age, and some Infirmities of Body, may not hereafter be so well able to undergo the burthen of those two Places: We, out of our princely care both of that our University, and the said Dr. Tuckney, do iudge it meet; that he, the said Dr. Tuckney, before the end of this Instant June, do recede from the aforesaid Mastership, and Professor's place; with the Rectory of Somersham, annexed thereunto by the grace and favour of our royal Grandfather. Which signification of our said pleasure if the said Dr. Tuckney shall submit unto, We shall be so well pleased with that his submission; that We shall graciously accept thereof: and will be ready to remember it, for his Good; upon any just occasion. And farther taking into our princely consideration the great pains and diligence of the said Doctor, in the discharge of the said Professor's place; without that benefit, which should have been received by him from the said rectory of Somersham;

sham ; which, during the late unhappiness and rapacious times, was unjustly detained from him : upon that his submission, Our will and pleasure is, and We do hereby order ; that whatsoever persons during the natural life of the said Dr. Tuckney shall after his cession be elected or promoted to the said Professor's place, shall before their admission thereunto give sufficient assurance in Law to the said Dr. Tuckney, for the yearly payment of one hundred pounds out of the rectory of Somersham to the said Dr. Tuckney, for the reward of his former pains, by even and equal Portions, at the four usual feasts of the year ; that is to say, at the Nativity of our Lord and Saviour, at the Annunciation of the blessed Virgin, the Birth of St. John Baptist, and the feast of Michael the Archangel ; during the continuance of the said Professors, and the natural life of the said Dr. Tuckney : any Grant or Statute to the contrary notwithstanding. Given at our Court
at

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at Whitehall, June 1, MDCLXI. By
his Majesty's Command,

EDWARD NICOLAS.

The Earl of Manchester's Letter.

S I R,

YOU will find, by this inclosed, what
the King's pleasure is; and how
acceptable it will be to Him, that you
make a speedy quitting of your master-
ship of St. John's college and the place
of Regius professor. It is not out of
any Dislike of your Person, or Distrust
of your Ability; but for those reasons,
which are expressed in His own Let-
ters. One of them I send you; that
you may keep it for your security:
the other is deliver'd to the Vice-chan-
cellor; to be kept in the Registry of
the University: And I doubt not, but
his Majesty will take care; that the
conditions be performed. The Profits
of both places You are to enjoy, till
Midsummer next; and your Stay
there with some convenient rooms, is
allowed you, till Sturbridge Fair; a
con-

x P R E F A C E.

conveniency being allotted for Dr. Gunning's use : and I hope, you will find all civilities from Him. I shall upon all occasions improve my interest for your advantage ; with the reality of

Your assured Friend to serve you,

E. MANCHESTER.

Whitehall, June 3

MDCLXI.

The poor infirm and aged man of LXII only, knew himself too weak however to contend with the Court ; so he took his short warning, receded from *Cambridge*, and lived private and retir'd in *London* ; till the Plague, the Fire, and the Five-mile Act drove him out of the great City ; and obliged him to remove often from place to place. While he stay'd, he was nominated a Commissioner, on the Non-conformist side, at the Savoy conference ; but never attended : alleging (as Mr. BAXTER with some indignation observes) his backwardness to
speak ;

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ſpeak ; though he had been the Doctor in the Chair at *Cambridge*. But every one will ſee, whence this backwardneſs to ſpeak aroſe ; and will excuſe his pleading it, though it were an ἀπυρεα'γχι which occaſioned it: for we may remember, he had only 100 *l. per ann.* allowed; in compenſation for all he was required to part-with The Fire conſumed all his Library. At length, after many removals and ſome troubles, he return'd to die in *London* ; and was buried in the Church of *St. Andrew Underſhaft*, in February *MDCLXIX*.

Dr. TUCKNEY printed ſome Sermons in his life time ; and ſeven years after his death, Mr. JONATHAN TUCKNEY his Son, ſometime Fellow of *St John's* and a young man of great hopes ; till a deep melancholy deprived Him of himſelf, and the world of any benefit from his abilities ; publiſh'd in a quarto volume, forty of his Father's Sermons : which he followed in *MDCLXXIX* by a collection of all his Latin pieces ; conſiſting of Sermons *ad Clerum,*

Clerum, Positions, Determinations in the Chair and for his own degree, Lectures &c. To each book Mr TUCKNEY prefixed a short preface, in the respective language of each: and to the latter is annexed a short account of the Doctor by *W. D.* who was very probably Dr. WILLIAM DILLINGHAM, TUCKNEY's successor in the headship of *Emmanuel* college.

From these his writings our Professor appears to have been a man of great reading, and much knowledge; a ready and elegant Latinist; but narrow, stiff and dogmatical: no enemy to the royal or episcopal power, as it shou'd seem; but above measure zealous for church power and ecclesiastical discipline: which such men as TUCKNEY, ARROWSMITH, &c. very sincerely wished and hoped to have established, by authority of the Parliament, following the repeted advice of the Assembly; and they sadly regretted their disappointment: their new masters constantly turning a deaf ear to all such admonitions. This the latter

latter frankly owns, in his *Tactica sacra*, II. ii. 10; where he reckons the loss of church discipline amongst the causes of the heterodoxy so rife then in *England*: tells, how often and earnestly the Assembly had labour'd to restore it; but adds pathetically and elegantly out of *Virgil*;

*Ter conatus ibi collo dare brachia
circum;*

*Ter frustra comprehensa manus effugit
imago:*

*Par levibus ventis, volucrique similli-
ma somno.*

and concludes thus, in a marginal note; — *Dicam aperte; quæ jam-
dudum evuluit*, (under the Bishops, I suppose;) *nuper evanuit* (under the In-
dependents) *disciplina**. In pursu-
ance

* *Ex illo Pauli elogio, 1 Cor. xi. 2. proclive est colligere; quantum viguerit apud primævos Christianos ecclesiastica Disciplina—sub Papatu misere foedata est, et versa in rem pecuniariam.—Reformatio Germanica quantum abfuerit a Disciplinæ puritate, testantur &c. — quantum Anglicana sub Episcopatu, constat x ea queremnia; quam ab illius ordinis viro primario, D. Lanceloto Andrews, extorsit rei ipsius veritas et evidentia. — Post exaucloritam Episcoporum prælaturam.*

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ance of these principles, we find Dr. TUCKNEY always fierce; when he mentions the freedom, which the new Government openly encouraged: in one of his determinations, on the subject of Divorce; he rails furiously at MILTON, whom he calls *infamis et non uno laqueo dignus*; in most of them, the Papists Socinians and Arminians are fallen-upon, in the same breath; in one, upon the question of the *unaccountableness* of Princes, if I may so speak; he deplores, in very strong terms, the treatment and death of King *Charles*. He is said by CALAMY to have maintained the dignity of his Posts, both of Vice-chancellor and Master; and to have been most resolutely disregarding of the arbitrary and irregular commands of those in
au-

turam, ecclesiam hanc nostram Disciplina, ut Aeneam olim uxor Cræusa,

— Lacrymantem, et multa volentem

Dicere, deseruit; tenuesque recessit in auras.

Sæpius quidem Coetus ille presbyterorum, qui Westmonasterii paucis abhinc annis convenerat; ex mandato Ordinum, utriusque scilicet domus Parliamentariæ; conatus est eam reducere: verum, ut de Aenea et Cræusa sequitur apud Poetam, Ter conatus. Tacit. Sacr. II. ii. 10.

authority ; beyond any of his brethren : and he says of himself in these letters, when Dr. WHICHCOTE had given a hint of *imposing* ; that “ in the Assembly, he voted against subscribing or swearing-to the Confession, &c. set-out by authority : ” which was the more meritorious in Him ; as he is affirmed to have had a great hand himself, in framing the Confession and Catechisms ; and particularly, to have drawn the exposition of the Commandments in the larger Catechism. In his elections at St. *John's* ; when the President, according to the Cant of the times, wou'd call upon him to have regard to the *Godly* ; the Master answer'd, No one shou'd have a greater regard to the truly Godly, than himself ; but he was determin'd to choose none but *Scholars* : adding, very wisely ; They may deceive me, in their Godliness ; they can not, in their Scholarship. This Story of Him, so much to his honor, is still upon record in the College ; and was told me by the present worthy Master.

Upon

Upon the whole ; he seems to have been a very honest and good man, a very industrious and learned scholar ; his imperfections and weakneses flow'd from his principles, rather than from his disposition ; and he was worthy to have lived in better times, and a less prejudiced or bigotted age.

BENJAMIN WHICHCOTE was descended of an ancient and honorable family ; which had been seated in the County of *Salop*, for many generations : he was the sixth son of CHRISTOPHER WHICHCOTE, *Esq*, by ELIZABETH his Wife, daughter of EDWARD Fox, *Esq* ; of *Greet* in the same county ; and was born at *Whichcote-Hall*, in the parish of *Stoke* ; *March 11*, *MDCIX*. He was admitted in *Emmanuel* college, *Cambridge*, under Mr. ANTONY TUCKNEY, *MDCXXVI* ; upon whose leaving the college, Mr. THOMAS HILL became his Tutor : here he took his degrees regularly ; going out Bachelor of Arts *MDCXXIX*, Master of Arts, *MDCXXXIII*, Bachelor of Divinity *MDCXL*. In the same year, that he

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he took his second degree, he was elected Fellow of the college; and his tutor HILL leaving the University the year after, Mr WHICHCOTE then took Pupils himself; and became very considerable for his Learning and Worth, his Prudence and Temper, his Wisdom and Moderation, in those times of trial: nor was less famous, for the number rank and character of his Pupils; and the care he took of them: many of them becoming afterwards men of great figure themselves; as WALLIS, SMITH, WORTHINGTON, CRADOCK, &c.

On the 5th of *March* MDCXXXV, he was ordained both Deacon and Priest at *Buckden*, by WILLIAMS Bishop of *Lincoln*; which irregularity I know not how to account-for in a Prelate so obnoxious to the ruling Powers both in Church and State; as WILLIAMS is known to have been. And I imagine, our young Divine immediately set-up the afternoon lecture on Sundays in *Trinity* church at *Cambridge*; which, Arch-bishop TILLOT-

son says, he serv'd near twenty years. He was also appointed one of the University Preachers: and in MDCXLIII was presented, by the Master and Fellows of his college, to the Living of *North-Cadbury* in *Somersetshire*. This vacated his Fellowship; and upon this, I presume, he married; and actually went down to his new Living: but was soon call'd back to *Cambridge*, being pitch'd-upon to succede the ejected Provost of *King's* college, Dr. SAMUEL COLLINS; who had been in that post thirty years, and was also *Regius* Professor of Divinity. This choice was perfectly agreeable to Dr. COLLINS himself, though not quite so to Mr. WHICHCOTE; who had scruples about accepting what was thus irregularly offer'd him: and there is still extant, in the hands of Sir FRANCIS WHICHCOTE Bart, the Doctor's great Nephew; which that Gentleman has done me the honour to shew me; a short Schedule, containing very imperfect heads of reasons *pro* and *con*, which occur'd to Him in the course of this deliberation

tion and debate with Himself. Happily for the College, for the University, and for the Church of *England*; he determined at last to accept the place: for somebody else would certainly have been appointed, had He declined it; and so good a one, upon every account, could very hardly at that time have been found. I mean, one; whose Capacity should have been so indisputable, his Reputation for Piety Learning Prudence and Temper so established, his Interest and Credit with those in Authority so very considerable, and his Fortune so independent: by all which in conjunction our Author was enabled to do so much more Service than any other man; without stooping to any thing, unworthy of his Character. So he was admitted Provost, *March 19, MDCXLIV.* By the same authority, Mr. TUCKNEY was made Master of *Emmanuel*; Mr. ARROWSMITH, of *St. John's*; and Mr. Hill, of *Trinity*: and thus four very intimate Friends, after a separation of some years; save
b 2 that

that the three last met in the Assembly of Divines, at *Westminster*; saw each other again, in the several most honorable stations of the University: to which their Learning and Piety had deservedly recommended them.

This reunion of four men, so very dear to each other, must have been very satisfactory and delightful to each; if it had not soon appeared, that WHICH-COTE the youngest, but by far the most considerate of the four, was now become a very different man from what the rest had left him, a dozen years before; He had by this time disengaged himself, from the narrow and slavish principles of his Education; and not content to have emancipated himself, he employed all his Credit, Weight and Influence, which were justly great; in spreading and propagating a nobler freer and more generous sett of opinions; these the young Masters of Arts especially soon cordially embraced, to the no small dissatisfaction of the other three: who in vain opposed their authority, in the support

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support of what wou'd not stand the test of Reason; nor cou'd, without violence and straining, be deduced from Scripture. After much smothering of their discontent in silence, or uttering it only to inward friends; it broke-out at length in the frank and honest expostulation from TUCKNEY, which opens the following Correspondence. Before this, TUCKNEY, ARROWSMITH, and WHICHCOTE went-out Doctors in Divinity; and were created together in *July* MDCXLIX: TUCKNEY had serv'd the office of Vice-chancellor, and WHICHCOTE was now in it; when his old tutor broke the Ice, in MDCLI; and fairly confess'd the displeasure, his friends and He had conceived.

To return to Dr. WHICHCOTE: he resigned his *Somersetshire* Living, and the College presented to it his friend the learned Mr. RALPH CUDWORTH, in MDCL; though this latter had left the college, in which he was brought-up; and was now master of *Clare-hall*: the next year, *King's* college complemented their new Provost with the rectory

rectory *sine cura* of Milton in Cambridge; void by the death of Dr. COLLINS. This agreeable piece of preferment he kept, as long as he lived; though after the Restoration, he was obliged, or advised, to take out a Grant of it under the Great Seal, *ad corroborandum*: and he thought proper to resign it, the year after; in order to resume it immediately, by a fresh presentation from the college.

Dr. WHICHCOTE was so zealous to preserve a spirit of sober Piety and rational Religion, in the University and town of Cambridge; in opposition to the fanatic Enthusiasm, and senseless Canting, then in vogue; that He set up an after-noon lecture for Sundays, at Trinity church; which (as has been observed before) he served for near 20 years: an other was set up on Wednesdays, at the same Church; as Mr. BEARDMORE tells us, (in his account of his tutor TILLOTSON, lately printed by my learned friend Dr. BIRCH, with His life of that

that excellent Prelate;) which was served by a set of the very best preachers, fellows of divers colleges; friends it is probable and followers of WHICHCOTE. Dr. HILL set-up two other such Sunday lectures; at St. *Michael's* church, for the morning; and at *All-saints*, for the afternoon: at the former he constantly preached himself; of the latter he took a fourth part to himself: and this was so much the fashion of the time and place; that Mr. BEARDMORE observes his Tutor TILLOTSON, usually heard four sermons every Lord's-day; and Dr. TUCKNEY remarks, in his account of Dr. HILL; that the Gospel was nowhere so freely preached, and so absolutely without charge to any; as then at *Cambridge*.

The happy effect of Dr. WHICHCOTE'S pains in this way appeared in the great talents and excellent performances of so many eminent Divines, after the Restoration: of whom most, of those who had received their education at *Cambridge*; were formed
at

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at least, if not actually brought-up, by Him. His truly Christian temper, and the worthy use He made of his great credit and interest with those in authority; at a time, when ARROW-SMITH, LIGHTFOOT, and others, were apprehensive of a total destruction hanging-over and threatening these Seats of Learning; may be seen justly celebrated in the Sermon preached at his Funeral by TILLOTSON; and in the short character given of him by BURNET, in his History of his own times*: His generosity to his Predecessor COLLINS, and other ejected members of the Society; fully confutes the *injurious* inference, which the *Oxford* Historian draws *malignantly*, from a false Fact: See the passage in *Athenae Oxon.* Vol. II. where TUCKNEY is mentioned p. 576. Our Provost had too great and noble a spirit, to follow a party servilely; and was never so attach'd to any, as not to see and own and wish to serve real merit; where-ever it was to be found: of which we have one remarkable

* See the Testimonies subjoined to the Preface to the Aphorisms.

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able proof, in Mr. ABRAHAM HELL's account of Dr. BARROW; prefixed to the works of that excellent Philosopher and Divine. BARROW was thrown-out, at his first application for the Greek Professorship; merely on account of his being a Royalist: yet he ever acknowledged with gratitude Dr. WHICHCOTE's good offices and readiness to serve him in it. And notwithstanding the differences between Dr. WHICHCOTE and his old Tutor, which make the subject of these letters; and which, the reader will see, were irreconcilable; He joined with the other six electors, a very few years after, in raising Dr. TUCKNEY to the Divinity Chair.

His Predecessor COLLINS had now been long dead; and Dr. WHICHCOTE's conduct was too moderate and obliging, to disgust any: yet at the Restoration he was removed from the Provostship, by especial order from the King; and Dr. JAMES FLEETWOOD was put into it. But though removed, he was not disgraced or frowned-

on ; so far from it, that he was on the contrary only called-up, from the comparative obscurity of a University life, to a higher and more conspicuous station ; from a place, where he had already done much real service ; to one, where there was still much to be done ; by men like him. Accordingly, he was elected and licensed to the Cure of St. *Anne's Black-friars*, in *November* MDCLXII ; and that Church being burned down in the dreadful Fire of MDCLXVI, he retired to *Milton*, for a while : but was again called-up, and presented by the Crown to the Vicarage of St. *Laurence Jewry* ; vacant by the Promotion of Dr. WILKINS to the See of *Chester*.

This was his last stage ; and here he continued in high and general esteem, preaching twice every Week ; to his Death in MDCLXXXIII : the circumstances of which may be seen in the Sermon at his Funeral. He was buried in the Chancel of his own Church ; when Dr. TILLOTSON preach'd, who was the week-day Lecturer there.

He

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He is reckoned by FULLER, who printed his History of *Cambridge* in MDCLV; among the Writers of *Emmanuel* college: but I cannot find, that he published any thing before the Restoration; or in any part of his life.

He was married, but I cannot learn, to whom; when he was about thirty-four years of age: probably he never had any children; certainly he left none: but made three of his Nephews his Executors: one of whom, his name-fake, a merchant in *Bishopsgate street*, to whom he bequeathed all his MSS, put them into the hands of Arch-deacon JEFFERY; and to Him we owe three volumes of discourses: which for the excellent spirit, sound judgement, and sweet temper, most conspicuous through-out, will ever be admired by all men of sense: though totally void (as were also his Latin performances; of which one or two are preserved, and in my hands;) of all the graces and ornaments of style and composition. To many indeed, a greater proof can not well be given of

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the intrinsic merit of these Sermons; than the Lord SHAFTESBURY's having printed one volume of them in MDCXCVIII, with a large preface, highly in praise of the incomparable author. — τὸ καὶ κλέος ἐπὶ ὀλεῖται.

THOMAS HILL, born at *Knighton* in *Worcestershire*, admitted of *Emmanuel* college in *October* MDCXVIII, took his first Degree there in MDCXXII; after which he went to the famous Mr. JOHN COTTON of *Boston*, as many other young men seem to have done; and “spent some good time with Him, (says Dr. TUCKNEY) for his farther perfecting; and the more happy seasoning of his spirit.” Upon his return to college, he was chosen Fellow and proceeded M. A. in MDCXXVI: not long after which he became an eminent Tutor; and so continued, till MDCXXXIV: when, being now B. D. he was presented to the Living of *Tickmersb* in *Northamptonshire*. Here he so greatly distinguished himself; that he was nominated a member of the Assembly for that County, in

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in MDCXLIII ; attended, and preach'd often before the House of Commons, on solemn occasions, as public Fast-days &c ; and was chosen one of their morning week-day preachers at the Abbey, as on the Lord's-day he officiated at St. *Martin's* in the Fields. He was at first appointed, by the same authority of Parliament, Master of his own College ; but this not seeming a sphere large or considerable enough for so active a man, that destination of him was changed ; and he was put into Dr. COMBER's place, who was turn'd-out from the headship of *Trinity* college.

He was a celebrated and diligent Preacher ; and did not slack his pains, on being thus promoted ; but on the contrary set-up two lectures in the town of *Cambridge*, as above-mentioned ; one of which he supplied himself altogether, and was much resorted-to ; the other, in conjunction with three assistants. He printed only a few Sermons ; which are now little known or inquired after : though
Dr.

Dr. TUCKNEY, who preached his Funeral Sermon at St. *Marie's* on the 22d of *December*, MDCLIII, and printed with it a large account of Him, says; "he had made a fair progress, in a learned confutation of the great daring Champion of the *Arminian* Errors; whom the abusive Wits of the University with an impudent boldness wou'd say, none there durst adventure upon." By this adversary I take JOHN GOODWIN to be alluded-to; who two years before had dedicated his folio volume, called *Redemption redeemed*, to Dr. WHICHCOTE Vice-chancellor, and the rest of the heads of houses at *Cambridge*: and in that bold, but not (as Dr. TUCKNEY calls it) immodest or scurrilous, address, had challenged and required them to confute him; if he was in an error.

For the rest; Mr. HILL proceeded *D.D.* in MDCLVI; and died in MDCLIII: the University Orator, Mr. WIDDRINGTON, at St. *Marie's*; and Mr. TEMPLAR, one of the senior fellows of his college, in their Hall; making
each

each a speech on the occasion: as did also Mr. JOHN RAY, then of the College; afterwards of the Royal Society: and well known by his learned and useful Writings.

JOHN ARROWSMITH was born at or near *Newcastle upon Tine*, in the county of *Northumberland*; the same year day and hour, that his colleague in the Assembly and University Dr. JOHN LIGHTFOOT was born at or near *Newcastle under Line*, in the county of *Stafford*; viz. *March 29. MDCII.* He was admitted of *St. John's* college in *Cambridge* in *MDCXVI*; and took his first two degrees from thence, in the years *MDCXIX* and *MDCXXIII*: in this last year he was chosen Fellow of *Katherine hall*; where, as I suppose, he resided some years; and probably engaged in the Tuition of Youth: but in *MDCXXXI* he married, and removed to *Lynn in Norfolk*. He continued in this town, very much esteemed, some ten or twelve years; being first Assistant or Curate to another, afterwards Minister in his own right, of
St.

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St. *Nicolas*' Chapel there. He was call'd-up to assist in the Assembly of Divines; for the county, in which he now lived; had a Parish in *London*, and is named with *TUCKNEY HILL* and others in the list of *Triers*, as they were call'd; *i. e.* persons appointed to examine and report the integrity and abilities of Candidates for the *Elder-ship* in *London*, and *Ministry* at large. When Dr. *BEALE*, Master of *St. John's* college, was turn'd-out by the Earl of *Manchester*; Mr. *ARROW-SMITH*, who had taken the degree of *B. D.* from *Katharine Hall* eleven years before, was put into his place; as also into the royal *Divinity Chair*, from which the old Professor *COLLINS* was removed: and after about nine years possession of these honors, to which he added that of a Doctor's degree in *Divinity*, in *MDCXLIX*; he was farther promoted, on Dr. *HILL's* death, to the mastership of *Trinity* college: with which he kept his professor's place only two years; his health being

con-

considerably impaired. He died in MDCLIX: and was succeeded at *Trinity* college by Dr. WILKINS.

Dr. TUCKNEY, his successor in the Chair, speaks of his behaviour in it as very great and worthy; and of his own exceeding unwillingness to come after him: but adds, he accepted it at last; to save the University the reproche and disgrace of having a Professor to seek *aliunde*; as none among themselves were disposed to undertake the province.

Dr. ARROWSMITH was, like his friends TUCKNEY and HILL; a very learned and able, but a stiff and narrow Divine; was, like them, offended with the popularity and credit of Dr. WHICHCOTE: for though they all respected and loved his person, they cou'd none of them bear-with his freedom. But ARROWSMITH's natural Temper was incomparably better than his Principles; and he is represented by both sides, as a man of a most sweet and engaging disposition. This even appears, through all the sourness and

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severity of his opinions, in his *Tactica sacra*; a book written in a clean style, and with a lively fancy; in which is display'd at once much weakness and stiffness, but withall great reading; and a very amiable candor towards the persons and characters of those, from whom he found himself obliged to differ: even towards JOHN GOODWIN above-mention'd; whom Dr. TUCKNEY (a very good man too, but *iracundior paullo*;) speaks-of with exceeding sharpness: whereas with our gentler author, he is *doctus vir et diligens*; (*absit enim ut ei quam meretur laudem invideam, ut ut aliter senti-enti*;) p. 217. *doctus et disertus, sed judicii sequioris*. p. 147.

This book the Master dedicated to the Fellows and Students of his College, and printed it in MDCLVII; to supply, as he cou'd, the failure of Sermons; which his ill health wou'd not permit him to preach in the Chapel*. He had also printed
three

* The curious reader will not be displeased to see a farther specimen of this work, now so little known or inquired

three sermons, ten years before ; and in MDCLIX, the year of his decease, his friends HORTON and DILLINGHAM, masters of *Queens* and *Emmanuel* college,

read after ; I will therefore here subjoin an other passage out of it, from the conclusion of that chapter ; which immediately precedes a profess'd inquiry into the origin and peculiar causes of the Heterodoxy then so rise in *England*. *Atqui, ut dolori debito fibula tandem aperiat ; est quod Angliae matri charissimae compatiamur universi : eo quod annis hisce novissimis, qui dñu apud nos floruerat Veritatis balteus, cum illo cingulo quod Jeremias Dei jussu lumbis suis detractum in foramine petrae abscondisset, computruisse videatur. Ea siquidem tempora redierunt, de quibus Hilarius ad Constantium — de quibus Optatus ad Donatistas — Circumspice lector, et dici, si potes ; Ecquis apex est Fidei, quem Controversiae non foedârunt ? ecquod membrum, in toto corpore religionis Christianae ; quod alicujus Haereseos lepra non pervasit ? Utinam vero non nisi foris, in regionibus transmarinis, lues ista grassaretur ? sed, ut olim Africa, ita nunc (proh dolor !) Anglia, quotannis aliquid monstri parit. Unus, appellat Evangelium ; ut expellat Veritatem : Alter, Furem praedestinatum adunco, quod aiunt, naso suspendens ; Paulinae interim praedestinationis furtum et rapinam meditatur : Tertius, dum Synodum Westmonasterii nuper habitam toto Coelo errare contendit ; errat ipse, toto Tartaro : Quartus, Redemptionem redimere conatus est ; sed quo pretio ? ipsius nimirum Electionis Reprobatione ; et ipsius Gratiae reditu in Ingratiam : Quintus, — sed reprimo me : nam de Biddelli nostratis erroribus horrendisque blasphemis tacere praestat, quam pauca dicere. Sin autem hujus saeculi Borboritas et Gnostices. si Quaerentes, Trementes, aliosque Fanaticos oratione prosequi vellem ; non ad Clepsydram modo, sed et ad Amphoram querimonia nostra protrahere:ur. Tact. Sacr. II, i. 7.*

The Authors of the first second and fourth of these books, the titles of which are play'd-upon ; were, Dr. *John Playfere* ; Mr. *William Sancroft*, afterwards Arch bishop of *Canterbury* ; and Mr. *John Gondwin*. *Biddell* made himself very famous, in these days ; and the *Seekers*, *Quakers*, and other fanatic sects began to be first talk'd of.

lege, printed a collection of his Theological Aphorisms in quarto; with the title of *Armilla Catechetica*.

These two last mention'd Doctors, HILL and ARROWSMITH, being spoken of with so much respect and affection by Dr. WHICHCOTE, in his first letter; and being with him in the places of highest rank in the University; and appearing to be so closely connected with TUCKNEY, as in other things; so also in the displeasure conceived against the Provost's new doctrines: I thought, the reader wou'd be pleased, to have some account of them all in this place: which has been collected with some care, from the best authorities I was able to procure.

A word or two has been said, by way of Note, concerning some others: where it was imagined of use to illustrate or explain the passages, in which their names occur. One only being forgotten, I will just add here concerning Him; that PAUL BAYNES was Fellow of *Christ's* college, succeeded
Mr.

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Mr. PERKINS in the rectory of St. *Andrew's* at *Cambridge*, and printed some notes on the Epistle to the *Ephesians*.

It remains only, that I acquaint the learned and curious, the candid and patient reader ; (as I have by this time good reason to call and think him :) with the history of the Letters, now presented to Him. The original transcripts of them, in Dr. WHICHCOTE's own hand ; were, as I suppose, part of the treasure entrusted with Dr. JEFFERY : but I cannot learn, that they are now in being. For I have been very inquisitive after them ; hoping, by means of them, however hastily or ill written, to satisfy my-self in the true reading of divers passages ; which I cannot now be positive of. That Dr. WHICHCOTE wrote a bad hand, is pretty plainly hinted in the letters ; more than once : that they were written at first, and transcribed by him after, in great haste ; is also very certain : Dr. WHICHCOTE seems besides to have had in his temper a warmth eagerness and

and enthusiasm, but always under the command of his Reason ; which made him, when handling a favorite argument, or inforcing a truth which he was *under the power of*, utterly neglect his style ; and must have render'd him in a still greater degree impatient, under the cold restraint of writing accurately. From all these considerations I have reason to suspect, that Dr. WHICHCOTE might not always *write* exactly ; nor Mr. JEFFERY always *read* exactly : for the copy in my hands was not taken by the Arch-deacon himself, but by his Brother ; though it is corrected throughout by the former.

For my self : I have taken the least possible liberty ; have followed, almost to a degree of affectation, the old mode of spelling ; have copied my copy, with the utmost fidelity ; and never varied from it, without absolute necessity. The passages, which the first writers wrote in the margins, are now taken into the text ; but since they are quoted and referr'd-to, as being in
the

the margin ; I have taken care to keep them still separate, by inclosing them within crotchets. And the references all through are made most precise and distinct ; and free from all possible ambiguity.

If any shall be of opinion ; that the letters are not of such consequence, as to deserve being made public ; I am not disposed to dispute that point : yet, let me be permitted to say ; the subjects, debated in them, are of unquestionably great concernment ; and the men, who debated them, were exceedingly capable of handling them acutely and judiciously : even consider'd in the lowest possible light, they are curious remains of the last century ; and let us somewhat into the history and state of one of our Universities before the Restoration. And, to say no more ; one advantage they may be of, to the very best and wisest of us all ; to teach Us, by the example of these learned and good men, who, though they cou'd not either bring-over the other to his own way of thinking ;

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ing ; yet preserved a respect and esteem for each other ; and lived on in friendship and charity ; if not in great intimacy and familiarity : teach Us, I say, by their example, how to “ Differ without Quarrelling ; to deal with each other in meekness calmness and reason ; and so to represent the most high God and Father of us all ; who applies Himself constantly to Our faculties ; and deals with Us in no other way, than by Reason and Argument.”

SAMUEL SALTER.

March 8. MDCCLIII.

Yarmouth in Norfolk.

TO THE
 RIGHT WORSHIPFULL
 Dr. *WHICHCOT*,
 PROVOST of KING'S COLLEGE ;

AND
 VICE-CHANCELOUR of the UNIVERSITY
 of CAMBRIDGE. — These present.

S I R,

BECAUSE I understand, that Mr.
Craddock * was pleased, not long since,
 to say ; (He knows, to whom ;) that
 some of Us deal disingenuously with
 you : in speaking against some of your Tenents ;
 without dealing with you in private : though I

* *Samuel Craddock*, heretofore a pupil of Dr. *Whichcote's* at *Emmanuel* college, and at this time fellow there ; became University Preacher, in this year 1651 ; and was afterwards presented by the college to the living of *North-Cadbury* in *Somersetshire*, where *Whichcote* and *Cudworth* were his two next and immediate predecessors, and whence he was ejected for non-conformity in 1662. He wrote and published many books ; and died in 1706, aged 85. His younger brother was *Zachary* ; afterwards Chaplain in ordinary to King *Charles II.*, and Provost of *Eton* college.

doe not fancy, as some others, this affected word *Ingenuous*; and I wish, the thing itself were not idolized; to the prejudice of *Saving Grace*: yet, if I must use the word; truly, Sir, I desire to be so *ingenuous* with you; as, out of that ancient and still continued love and respect I bear you, to crave leave to tell you; that my heart hath bin much exercised about you: and that, especially since your being Vice-chancelour, I have seldom hear'd you preach; but that something hath bin delivered by you, and that so authoritatively, and with the big words, sometimes of "divineſt reason," and sometimes of "more than mathematical demonstration;" that hath very much grieved me; and, I beleive, others with me: and yesterday, as much as any time. I paſs-by many things in your sermon; and crave leave to note three or foure.

I. Your second Position, — "that all those things, wherein good men differ, may not be determined from Scripture; and that it in some places seems to be for the one part, and in some other places for the other." — I take to be unsafe and unsound.

II. Your first advice, — "that we wou'd be confined to Scripture words and expressions; in which all parties agree; and not preſ other forms of words, which are from fallible men: and this wou'd be for the peace of Christendom." — I look-at, as more dangerous: and verily beleive; that Christ by his blood never intended to purchase such a peace; in which the most Orthodox, (for that word I must

FIRST LETTER.

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must use; though it be now-a-days stomached:) with Papists, Arians, Socinians, and all the worst of Hæretiques, must be all put into a bag together; and, let them hold and maintain their own, though never so damnable hæresies; yet, as long as they agree with Us in Scripture expressions, they must be accorded-with.—
And yet,

III. Your second Advice gives your *ingenuous* man liberty to propound his own different conceptions; and, it may be, to brand the contrary opinion with the black mark of “Divinity taught in Hell:” which will take-away as much peace; as the former Advice promised to give us. This *libertas prophetandi*, in most that ever hitherto pressed it, did *semper aliquid monstri alere*: and when I discern, whose footsteps appear in these two Advices; I am very sorry to see Dr. WHICHCOT, whom I so much love and honour, to tread in them. Of both these advices, what ground there was from the Text*; I leave indifferent men to judge. Sir, your heart, I beleive, was full of them; and that was the reason of that so *importune* propounding of them. And although you told us, You *cou’d not* pass them by; yet My dulness is such, as to think; many a good minister wou’d have made as profitable a sermon, from that text: and, having insisted on Christ’s giving Repentance, which You omitted; wou’d never have thought of those notions: and, it may be, wou’d have as much smiled at Him,

* Probably, Luke xxiv. 47.

that shou'd have told him; that the text cou'd not be well handled, without them: as at Him, that shou'd have said; that a Commencement oration cou'd not have been made, without a large discourse of *Recta Ratio* †.

IV. Your discourse about Reconciliation; that "it doth not operate on God, but on Us; " that *e nobis nascitur*, &c;" is Divinity, which my heart riseth against: and though, if you meant, that for God so to dissemble and overlook sin, as to be reconciled to them that continue in it; is an impossibility to the nature of God, and Divinity (as your deepe word had it,) taught in Hell; *** yet to say, that the ground of God's reconciliation is from any thing in Us; and not from His free grace, freely justifying the ungodly; is to deny one of the fundamental truths of the Gospel, that derives from Heaven; which, I bless God, lyeth neer to my heart: it is dearer to me, than my life: and therefore you will pardon me, in this my bolder *παρρησία* and freeness: in which if I have exceded, you will easily impute all oversights to the straytes of an hour; which I had, to write this letter; and a copy of it. And, Sir, altho' your Speech and Answers the last Commencement were, in the judgement of abler men than my self, against My Commencement Position the former year §; and

† Dr. *Whichcote* had been very large on this subject; in his speech at the Commencement of this year.

§ Which his son *Jonathan Tuckney*, who printed it with the rest of his Latin pieces in 1679; calls *vindicatio Fidei a superbo Rationis magisterio*. The Sermon I have not seen; but

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and your first yesterday Advice directly against My Commencement Sermon; and what You delivered yesterday about Reconciliation, if I mistake not, flatly against what I have preached for you in Trinity pulpit*: yet in holy reverence I call God to witness, that all this I have laid aside; nor hath it putt any quickness into my pen. But Zeal for God's Glory and Truth; Desire, that young ones may not be tainted; and that Your name and repute may not be blemished; and that My self with other your friends may not be grieved, but comforted and edified by your ministry, and so may have more encouragement to attend upon it; have been the weights upon my Spirit, that thus sett the wheel a-going: which, if *upon the wheels*, in SOLOMON's phrase, † will have better access to you; and acceptance with you: which with my humble service I desire to present; and subscribe myself, Sir,

Your unfeigned Friend and Servant;

September 8, 1651.

A. TUCKNER.

but I find one of his, on 2 Tim. j. 13. on the usefulness of compendiarie systemes, commended and referr'd to, in the epistle to the reader before the second edition in 1658, of the Assemblie's Confession and Catechisms: which is most probably that here hinted at.

* Dr. *Whichcote* preached a lecture at *Trinity* church in *Cambridge*, (as Arch-bishop *Tillotson* saith) for near 26 years together; which was continued, after he left off, by a combination of learned fellows of colleges: as Mr. *Bearmore* seems to say, in his Paper on the Archbishop's death; just publish'd by the reverend Mr. *Birch*.

† See the marginal reading, Prov. xxv. 11. and the Commentators on that text.

Dr. *WHICHCOTE's*
FIRST LETTER;
 In ANSWER.

S I R,

I Received your letter, last night; and my sleep since hath been mostly meditation thereon: and in the issue, my thoughts suggest; If I be faulty, "let the Righteous reprove me; "it shall not break my head *:" and blessed be the man, that rids me of an Error!

Sir, I assure you, I have taken many things of late years, since your return to the University, very kindly from you; and have layd them up by me, as certain expressions of your faithfulness to me; but your plain dealings with me in this your letter, I prefer before all the rest: and I do give you the advantage therein of a Messenger sent to me from Heaven. Onely I must *examine* the things that you say; for, saith the Apostle, "thou'd an "angel from heaven bring, &c. †"

Sir, I do speak my heart to you, I do not dissemble, I have had you all along in very high esteem; and have borne you reverence, beyond what you do or can imagine; having in me a living and quick sense of my first relation

* Ps. cxlj. 5.

† Gal. j. 8. See in the preface some account of Dr. Hill and Dr. Arrowsmith.

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to you : and, of all men alive, I have least affected to differ from You ; or to call in quæſtion either what You have done or ſaid or thought : but your judgement I have regarded with reverence and reſpect. I do not, I can not, forgett my four firſt yeares' education in the Univerſity under you ; and I think, I have principles by me, I then received from You. In the next place I acknowledge DR. HILL riſing-up in the ſame place, as to Me ; and continuing the relation of Tutor to me, for the next three years ; and my inward hearty Friend, before and ſince. And give me leave to ſuperadde Dr. ARROWSMITH, though not in that relation to me ; a later acquaintance indeed, but my friend of choice ; a companion of my ſpecial delight : whom in my former years I have acquainted with all my heart, I have told him all my thoughts ; and I have ſcarcely either ſpoken or thought better of a man ; in reſpect of the ſweetneſs of his ſpirit, and amiableneſs of his converſation.

Sir, to my great grief and trouble, I have been of late very ſenſible of an abatement of former familiarity and openneſs ; and we have not converſed with that ſingleneſs and ſimplicity of heart, as heretofore : our Hearts have not ſeemed to be together, when our Perſons have bin : but we have looked upon one another, rather with ſhieness and fear, than with former love and good-will. I have ſometimes attempted to make a diſcovery of the matter ; but I have mett with reſervedneſs, and an endeavour to decline all diſcourſe of that nature : where-

upon I resolved, that time wou'd work-out all displicency and offence ; and lead into a good understanding. Sir, your letter hath now given me the happiest advantage possible ; by discovering to me the *cordolium* : I am freely willing, heartily ready, to be accountable, to give satisfaction. If I have done prejudice to saving grace, by idolizing natural ingenuity ; the Lord reprove itt in me, and discover to me this sin, by any hand whatsoever. If I have given true cause of offense and grief, to the hearts of good men ; I desire, I may know itt : I shall be ready to deprecate itt. If I have any way tainted the minds of young ones with error and falshood ; blessed be the man, whosoever he be, that confutes that error. I heartily pray, that no man may receive an Opinion from me ; but onely abide in the Truth : I never hear with better acceptance, and greater delight ; than when the speaker professeth to correct a mistake : I wou'd be, I am sure, a lover and pursuer of Truth.

Now, Sir, to deal clearly with you ; the matter of your letter meet^s with no guilt in my conscience : I am not self-convinced ; not self-condemned : either you have mistaken me ; or, in my understanding, it is God's truth you do reprove. To make this appear to you, I will give you an account in particulars.

For the *matter* of my Commencement Speech ; I must stand to it, as a manifest truth of God ; of great importance : it was well considered by me ; God was sought, for direction and assistance ; and hath bin since acknowledged,

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ledged, by me. I shou'd sin against God, *stante hoc judicio*, to decline it, to disown it. And I assure you, Sir, preaching seven years since at Trinity lecture, on the first chapter to the *Romans*; and taking notice withall of somewhat in the second; these phrases of the Apostle, concerning men not under a gospel dispensation — τὸ γνωστὸν τῷ Θεῷ, I. v. 19. leaving the natural use, v. 27. without natural affection, v. 31. holding truth in unrighteousness, v. 18. τὰ ἀόρατα αὐτῷ τοῖς ποιήμασι νοούμενα, v. 20. γνόντες τὸν Θεόν, v. 21. εἰς ἀσύνητον καρδίαν, εἰς πάσῃ ἀτιμίας, εἰς ἀδόκιμον νῦν, v. 28. ἔδυν τὰ τῷ νόμῳ ποιῇ φύσει, II. v. 14. and ἐαυτοῖς νόμος—have forced upon me all those notions I do entertain, or have publicly delivered; concerning natural light, or the use of reason. I now forbear many other parallel scriptures, to establish the truth; and instance onely in these: my sermon-notes upon which lying yet by me of seven year's date, being a good evidence for me; that the notion itself, was by me publicly declared, long before your Commencement Quæstion *. And indeed I took not offense at your quæstion; but was well enough satisfied in your explication and defense of it: thinking, if we differed in some expression, yet we agreed in sense and meaning. And, I assure you, that the primary intention of my Commencement speech was, *de certitudine et dignitate Christianæ religionis*; thinking that a subject worthy

* Articuli Fidei non sunt ad normam humanæ rationis exigendi. Vid. A. T. Præfectionn. &c. part 2. page 1.

such

such a meeting, and to edification: wherto whatsoever I said, of its satisfactoriness to true Reason, the mind and understanding of man, came in as accessory; and primarily neither foreseen nor intended. What befell us in disputation, was sudden, occasional, unthought-of; it may be, before the answer, as little known to me, as the argument; wherof however I have no record by me: and therefore I refer that part to Conference; wherby the memory of the argument may call-back the memory of the answer.

Concerning your Commencement Sermon; truly I doe not think, it hath bin in my memory, of many months; till your letter yesternight caused me to recall it: sure I am, I had no consideration of it; in my late preparing or preaching of my sermon: neyther do I now know, whether there be any inconsistency; between what you then said, and I since. Concerning sermons you have preached for me at Trinity; (which truly is a great obligation upon me: and I hope, you will not impute such baseness to me; as indignly to reflect upon so great a respect and kindness to me:) as I was not present to hear, so to this hour I know no more, 'bate what is in your letter, concerning them; than onely that my wife still told me, how much she was revived by your excellent paines, as I think, upon "We, as ambassadours, beseech you to be reconciled †." But to call in quæstion or contradict you, in

† 11 Cor. v. 20.

aught you had taught, was neyther in the sense of my mind; nor indeed, within the compasse of my possibility: the things being wholly unknown to me.

In the last place, concerning my late sermon; I have betaken my self to my notes, my rule in speaking; and I shall give you the Positions: as I find them written, and remember them spoken.

“ I. I perswade myself; that all truly good
“ men among us, do substantially agree; in
“ all things saving.

“ II. That some things, wherein we differ,
“ are not certainly determined in Scripture;
“ but that which both parties say, seems to
“ have countenance somewhere or other. Yea,
“ I think, God may have reserved somewhat
“ from us, as not *hujus temporis*; or His secret,
“ and that He wou'd not have us know. *Nolite*
“ *altum sapere*, in this case.

“ III. The proposal for peace---That all be
“ looked-upon as fallible, which is *ultra et citra*
“ *scripturam*.---And, Sir, is there on earth
power to adde, alter or change? is not the foundation of Protestancy, *Sacra scriptura est adaequata regula fidei*? are not scripture formes of words sufficient, yea aptest, to convey and carry all saving truth to the mindes and understandings of men? Farther I argued thus for peace among good Christians.---“ Good men, differing in
“ *their own* expressions, yet agree in *scripture*
“ formes of words: acknowledging, the meaning of the holy Ghost in them is true; and they
“ endeavour to understand and finde it out, as
“ well

“ well as they can : therfore they shou'd continue friends ; and think, they agree ; rather than think, they do not agree ; (because they *do* agree, in what is God's and infallible ; though they differ, in what is their own and fallible :) and upon this consideration forbear one another ; and not impose their own, either sense or phrase.” And I think, all Protestants hold ; that *Cuilibet Christiano conceditur judicium discretionis* : against the Pope's usurpation of *Judex infallibilis visibilis in rebus fidei*.

And truly, Sir, I think ; I shou'd give a great deal too little to the wisdom of God in Scripture : if I shou'd not think it, without any humane supplement, sufficient ; to convince Popery, to assert the divinity of Christ, and to declare the notion of His death, and to secure the mindes of men from whatsoëver supposed hæresy or blasphemy. And I perswade my-self ; that good men have light enough, and direction plain and full enough, from Scripture ; to enable them to discover and decline such wicked company, as your letter supposeth. And, Sir, wheras you say ; you discern, in whose footsteppes I tread : if you meane any late author, I can assure you ; I can shew you all these matters in a Position in EMANUEL college chappel, at Problemes * made by me, fourteene yeares agoe, *de potestate et regimine ecclesiae* : which I wonder that *those* times shou'd beare, and not *these*.

* Disputations in the college-chapels of Cambridge are called Problemes.

So that it is true, that you saye; my heart was full: for indeed, my head hath bin possessed with this truth, these manie yeares; and I have long since freely reasoned and disputed it, with some of the ancientest and in chiefe place in the university: so that I am not late or newe in that perswasion; concerning scripture sufficiency and non-imposing.

“ IV. The proposal for progress and growth
 “ in knowledge—That an ingenuous-spirited
 “ Christian, after application to God, and diligent use of meanes to finde-out truth;
 “ might fairely propose, without offense taken,
 “ what upon search he findes cause to beleeve;
 “ and whereon he will venture his own soule.”
 This (I said) might be converse to mutual edification; and without disturbance to the world; and so I have long thought; and do continue to think so still: and, if herein I be in an error, I shou’d be glad to be shewn it.

For the point of Reconciliation—I shall write you out a copy of my notes, in that point: wherby you will easily understand, how you wrong both my wordes and meaning.

“ Christ doth not save us; by onely doing
 “ for us, *without* us: yea, we come at that,
 “ which Christ hath done for us, with God;
 “ by what he doth for us, *within* us. For, in
 “ order of execution, it is, as the wordes are
 “ placed in the text; Repentance, before Forgiveness of sins: Christ is to be acknowledged, as a principle of grace *in* us; as well as
 “ an advocate *for* us. For the scripture holdes
 “ forth Christ to us, under a double notion;

“ 1. to

“ 1. to be felt in us, as the new man ; in con-
 “ tradiction to the old man : as a divine nature ;
 “ in contra-distinction to the degenerate and a-
 “ postate nature : and as a principle of heavenly
 “ life ; contrary to the life of sin, and spirit of
 “ the world : 2. to be beleevd-on by us, as
 “ a sacrifice for the expiation and atonement of
 “ sin ; as an advocate and meanes of reconcili-
 “ ation between God and Man. And Christ
 “ doth not dividedly performe these offices ; one,
 “ and not the other. For reconciliation be-
 “ tween God and Us, is not wrought, as som-
 “ times it is said and pretended to be in the
 “ world, between parties mutually incensed
 “ and exasperated one against another : when
 “ the urgency of a case makes them to forbear
 “ hostility, and acting one against the other ;
 “ their inward antipathie and enmitie in the
 “ mean while rather increased, inflamed : be-
 “ cause they take not up the difference fairely,
 “ nor come to agree in the cause ; but *causa*
 “ *continens odii* still continues : so that, though
 “ an amnestie be consented-to, yet are they not
 “ friendes ; but in heart enemies. Wherefore
 “ our faviour, to distinguish, saith ; If ye from
 “ your heartes forgive not, &c. § But with
 “ God there can not be reconciliation ; with-
 “ out Our becoming God-like : for God's
 “ acts are not false, overly, imperfect ; God
 “ cannot make a vaine shew ; God, being
 “ perfectly under the power of goodnesse, can

§ Matt. xvij. 35.

“ not

“ not denie himself: because, if he shou’d, he
 “ wou’d depart from goodnesse; which is im-
 “ possible to God. Therefore *We* must yeelde,
 “ be subdued to the rules of goodnesse, receeve
 “ stamps and impressions from God; and God
 “ can not be farther pleased, than goodnesse
 “ takes place. They therefore deceeve and flat-
 “ ter themselves extreamly; who thinke of re-
 “ conciliation with God, by meanes of a Saviour,
 “ acting upon God in their behalfe; and not
 “ also working in or upon them, to make them
 “ God-like. Nothing is more impossible than
 “ this; as being against the nature of God:
 “ which is in perfect agreement with good-
 “ nesse, and hath an absolute antipathie against
 “ iniquity, unrighteousnesse and sin. And we
 “ cannot imagine, that God by his Will and
 “ Pleasure can go against his Nature and Being.
 [The phrase, ‘Divinity *minted* or *taught* in Hell;’
 I finde not in my notes: but it was suddainly
 spoken; upon this abuse of God and cheat of
 our-selves.] “ To put this upon a Saviour to
 “ doe; and impotently to flatter our-selves in
 “ the conceit of such a thing, which *a parte*
 “ *Dei ponit repugnantiam*; were, instead of re-
 “ conciling Heaven and Earth, to divide God
 “ against Himselfe. And this is a demonstra-
 “ tion in Divinity; beyond which no demon-
 “ stration in Astronomie is more certain. If
 “ we wou’d be true to our-selves, let our faith
 “ have no contradiction from within us; let
 “ not our sense give our conceits the lye; let
 “ us taste and see, &c.—”

Now,

Now, whether there be anie thing in all this, contrary to "free grace, freely justifying "the ungodly;" as you seeme to infer: I leave to your self upon second thoughts to judge. Or whether this whole discourse be not, as was by me intended, wholly pointed against those, that "turn the grace of God into wantonnesse;" and pretend to be reconciled to God, through *Justification*; whereas they continue enemies to God, through want of *Sanctification*; and the renewing of the spirit by Christ.

Sir, You wrong me very much; in misquoting, *oritur e nobis*; and attributing it to the ground of our acceptance with God. I finde in my notes these wordes, *Salvatio nascitur e nobis, suscipitur "a nobis;"* in the gloss I had upon the wordes, viz. "*the true notion of salvation*: a saviour to give repentance and forgiveness. Some look at salvation, as at a thing at distance from them; the benefit of some convenient place to be in; exemption from punishment; freedom from enemies abroad: but it is the mending of our natures, and the safety of our persons, our health and strength within our selves," [Nothing in this is intended to leave-out the authour of our salvation; or *a quo salvatio oritur*:] "and our good state and condition with God; the work of grace and favour towards us and upon us; our being restored to righteousness, goodnesse and truth; and our being reconciled to God, so as we may truly finde the kingdom of God within us.---" * * *

Dr. TUCK-

Dr. *TUCKNEY's*

SECOND LETTER.

S I R,

HAVING now at last this morning, since tenn o'clock, gotten a little free liberty from company, to consider of your large letter; in which your love putt you to so much paines in writing it: I have borrowed two or three houres from my preparation for to-morrowe's sermon; to give you a shorte and suddaine account of my thoughts about itt.

And first, Sir, I cannot but very thankfully acknowledge your favour and love; in that your so earnest care and endeavour for my satisfaction: and your pious ingenuity; in being so desirous, in case you shou'd be out of the way, of better information and direction. For those larger expressions of your greater respects, to the two others you mention, and my selfe; whatever They may be, I, who do or shou'd know my own meanness; do freely and really, without glozing, professe my selfe unworthy of them: and therefore must impute them, to your goodnesse, wholly; and not at all, to anie deserts in my self. What expressions of strangeness you have of late observed in Them, I must leave to You

C

and

and Them : for my selfe, this I can very truly say; that as, from my first knowledge of you, I have ever loved you; so, since my returne hither, your great worth in your self, and much kindnesse to me, have obliged me more affectionately to honour you. This indeed, I must confesse, is my — I cannot well say whether, Temper or Weaknesse; it may be both: that I have no skill in court-complements and dissemblings; to hide distastes in the disguise of a counterfeit smile. I have learnt it from Sir FRANCIS BACON; that an unreserved openesse and freenesse have bin ever eminent in those, that have bin most manly and generous: I am none of them; butt in this soe farr like them, that I desire to deale plainely with all: especially with those, whom I most respect. And truly, Sir, if there have bin any abatement of intimacy and freedom, either in Them or Myselfe; I think, in your letter you have layd your finger on that sore. I think for Them, I am sure for My-self, that the onely *cordolium* is and hath bin; that we fear, the truth of Christ, much dearer than dearest friendes, hath bin and may be prejudiced; and so young ones in the universitie tainted, and others greeved, by a veine of doctrine; which runnes up and down in manie of Your discourses, and [in those] of some others of verie great worth; whom We verie much honour, and whom You head, as some think; though, for this last particular, I verily think otherwise. A brief *synopsis*, or some fewe particulars of it, I shall present You with by-and-bye.

Sir,

Sir, you take too much paines, in clearing your-self from reflecting upon me, in your Commencement speech and answers and last Lord's-day's sermon. In my letter I from my heart told you, I heeded it not: I beleeeve, it was not *ex intentione operantis*; whatsoever it were, *operis*. If the truth of God be not opposed; I hope, He will quiet my heart; though I be.

For what you say, about your commencement speech and answers; "that the matter of
 " it is a manifest truth, and of great impor-
 " tance; your declared judgement seven yeares
 " before, out of Romans the first and second;
 " in which manie passages, which you cite,
 " seeme to make for it; that you were not
 " offended with my quæstion, but satisfied
 " with my explication; and that your inten-
 " tion in that speech was *de certitudine et dig-*
 " *nitate Christianae religionis*; and what was
 " spoken about Reason was accessary, and not
 " primarily intended:"——Give me leave freely and playnely to expresse my-selfe—That a discourse *de certitudine*, &c. was indeed an argument fitt for such a meeting: but that certainly I beleeeve, most of your auditours wou'd have judged, might have bin more satisfactorily and theologically made-out, from the certainty of divine testimonie, and faith in it; than of reason: and wou'd gladly then, and at other times, have *Faith* to have bin advanced; rather than *Reason* cried-up: which is yet so frequently [done], that it is now *cramte*, not *bis* but *centies cocta*; and so proves nauseous: and

your then so large discourse about it, but the fourth edition of what manie of them had before, in your position, determination, sermons, at Trinity and elsewhere. And for strangers, ministers and others, who had before but sinister thoughts of your judgement in that particular; their prejudice was more confirmed: and so increased, that it hath bin a greefe to divers of your friendes to hear and read what they doe of you in that kinde; and that from all quarters: So that I beleeve, it had bin your wisdom to have forborne: but they apprehended it to be then carried-on with a high hand, both by your selfe and others; so as rendered most of your auditours more disaffected than satisfied: who conceeve, that that saying of "the candle of the Lord, &c. *" so over-frequentlie quoted, makes nothing to that purpose; and those instances out of Rom. I and II as little: the first of the places relating to the searching of our owne, or, as PISCATOR conceeveth, of another's heart and actions; not of divine truths: and the latter to what is *Theologiæ Naturalis*, in which natural reason is of more use; not to what is purely *super-natural* and evangelical: in which what use yet there is and may be of reason, and the exercise of itt; in my position I endeavoured to expresse. But that our faith shou'd be ultimately resolved in *rationem rei, ex parte objecti*; and that *ex parte subiecti, ratio humana* shou'd be *summus judex*; which was expressely asserted by you, in your

* Prov. xx. 27.

answer to my argument: as I then said, it was *new*, so now I thinke it very *strange* divinity. And for that you then said, and now in one part of your letter write; that all protestants hold, that *Cuilibet Christiano conceditur judicium discretionis*; it is very true, as you well adde in your letter, against the Pope's usurpation of *Judex infallibilis visibilis in rebus fidei*: a true beleever shou'd not be a brute, but have something above a Colliér's faith †; implicity to beleave, whatever the Pope and his church faith: nay, he is to be amongst those *ευγενέστεροι* ‡, and it is a part of the ingenousnesse of his spirit, as he is a man, especiallie as a Christian, *αναξιότιμος*, to search, and with the judgement of discretion to judge, whatever the best men suggest. But you will please to observe, what is there said; "they searched the scriptures, whether those things were so": by which it appears, that the scriptures were the rule, by which they judged of the doctrine delivered to them: so that what the scripture or divine testimonie of God held-out, they withoute dispute beleaved: and judged, not itt; but man's doctrine, by itt. And although man's understanding be *subiectum naturaliter receptivum illuminationis supernaturalis*; and, *eo nomine*, when Faith acts, Reason acts also: yet this is verie farr from resolving Faith into Reason. AU'STINE from the word hath taught me; *quod scimus, debemus rationi; quae credimus, auctoritati*.—

† *Fides carbonaria*, a proverbial phrase, us'd afterwards by Dr. Whichcote, lett. 3. and by Dr. Arrowsmith in his *Tactica sacra*, printed 1657. ‡ Acts xvii. 11.

But I have forgotten my-selfe ; in so farr launching into a dispute, which I intended not, about the Commencement buisnesse.—I more briefly touch upon what you write, about your last sermon : in which you say, “ you have betaken “ your-selfe to your notes ; which are your rule “ of speaking ” : but, I suppose, such a rule, as you doe not strictly tie your-selfe unto ; as appeares by your first marginal * annotation in your letter. And truly, Sir, were I not so conscious to my owne dulness and unfaythfulness of memorie, I shou'd be very prone to think ; that your delivery in the pulpitt and these notes differ : and the rather, because I perceeve others, of better judgements and memories than my-selfe, agree with me in thinking ; that you spake to the sense, that in my former letter I expressed. But I am confident, you write ; as you apprehend, you spake : and we must beleeve Your notes, rather than Our memories : and therfore I shall followe them ; and, as I goe along, compare them with my letter : in which, it may be, I might in some thinges be mistaken.

When you persuade yourself, that “ all truly “ good men among us do substantially agree ; “ in all thinges saving ” : that word *substantially* is a good salvo ; but—those *things saving*—itt may be, we do not agree what is meant by them. What and how manie they are, manie good men differ in ; and, it may be, you and I

* P. 15. N. B. What the M S. has in the margin, is here every where inserted in the text ; but, for distinction sake, put within [hooks,]

doe : I beleeve, those fundamentall saving things are, in some mens' judgements, butt very few ; and they leave out of them very many substantial truths; in which if good men shou'd differ, itt wou'd be very uncomfortable : and, as I wrote, itt wou'd be verie unsafe and unsound to say, that they are not certainly determined in the scriptures; butt that they shou'd seeme, in some places or other, to countenance the two contrary parties. Some things of lesse consequence, I grant, may not particularly be determined by scripture ; but by consequences : and though some other things, of greater consequence and higher nature, may be " God's secrets" ; yet I beleeve, whatever God reveles or delivers in scripture, they are so farr *bujus temporis*, I meane *bujus vitæ, et mundi* ; that, although they be not curiously to be inquired into and judged and measured by our reason and understanding ; yet they are, so farr as delivered by God, humblie to be beleeved and submitted-to : and so are by God determined in the scriptures, though we may not easily determine of them. And this perfection I give to the scripture ; which, in your next paragraph, you insist upon : for whereas, in your first proposall, I conceived itt dangerous; that, " in case both parties hold to scripture expressions," though they may differ, and that dangerousslie, in their contrary interpretations of them ; " they shou'd agree" :—as a manifest syncretism with the worste of hæretiques ; who will not denie the wordes of scripture : and therefore in councils and synods they have constantly

stantely framed some wordes, to expresse the true meaning of scripture; against heterodoxie: which as You in publique, so divers times in private I have heard others expresse a dislike of insisting-upon, as *fallible*.—

You ask me, “whether on earth there be any
 “ power to adde alter or change; and whether
 “ it be not the foundation of protestancy,
 “ *Scriptura sacra est adaequata regula fidei*; and
 “ are not scripture-formes sufficient, yea ap-
 “ test, to convey all saving truths to the mindes
 “ and understandings of men?” And after-
 ward, You “think, you shou’d give a great
 “ deele too little to the wisdom of God in scrip-
 “ ture: if you shou’d not think it sufficient,
 “ without any human supplement, to convince
 “ popery; and to assert the divinitie of Christ,
 “ &c; from whatsoever supposed haeresie or
 “ blasphemie: and you are perswaded; that
 “ good men have light enough from scripture,
 “ to inable them to discover and decline such
 “ wicked company; &c: and that you argued
 “ for peace among good Christians; who, tho’
 “ differing in their own expressions, yet agree
 “ in scripture formes of wordes; &c: and
 “ therefore shou’d continue friends; and think,
 “ they rather agree; than not: because they
 “ do agree, in what is God’s and infallible,
 “ though they differ, in what is their own and
 “ fallible.”—I answer—That I beleeve, there
 is no power on earth to adde alter or change
 the scriptures; which are the adaequate rule
 of faith: but I verilie beleeve too; that true
 explications and interpretations of the wordes
 of

of scripture, though in different wordes from itt, are no such additions or alterations. Nor dare I condemn ancient and modern councils and synods, in their ὁμοῖσιος, ἀχωρίτως, ἀτρέπτως, ἀσυγχύτως, *persona*, &c; nor other orthodox commentators, and paraphrasts; as guilty of such a prophane violation: nor, I beleeve, will you yourself; who, it may be, too much affect schoole-expressions: which often rather darken the discourses, than illustrate the truth. These are no human supplements; as though the scripture without them were imperfect: but they onely argue an imperfection in our understandings; which need such helps and glosses, to reade what is written; though in its selfe it be sufficientlie legible. I beleeve alsoe; that scripture formes of wordes are sufficient; and, in a true sense, aptest; to convey to us all saving truth: for in such truths, necessarie to salvation, we truly hold; that the scripture, κατὰ τὸ ρητὸν, is playne and evident: but those thinges, which are so saving, You before supposed all good men agreed-in; they were those other thinges, in which you conceived they differ, which heere you speak-of: and, even in those thinges most saving, though to a cleare and undistorted eye they are cleare enough; yet, if the minde and judgement be weake; it may be, the same truth of scripture, fullie cleare in its selfe, may be spoken in other wordes more playnely to such a weak capacitie: The childe, it may be, will better understande the mother's lisping, than when she speakes more plainelie. All childrens' catechismes are not made-up of the
express

express wordes of scripture : other wordes, expressing the true sense of them, may more distinctly and particularly discover anie corruption : which was the occasion of orthodox divines in all ages framing of newe wordes and expressions; more punctuallie to holde-out old truths, againste hæretiques' innovations : that as *They*, in their owne wordes, give a false sense of scripture; so *We*, in ours, may give a true. Nor is this, by anie orthodox divines that I knowe of, accounted anie diminution of the wisdom of God in scripture; though some others have accounted it soe : (of whom bye-and-bye ;) who are guilty not onely of "supposed hæresies and blasphemies," as your worde is; but of real ones. And although goode men, as you say, have light enough from scripture, to discover and decline such wicked companie; yet truly I must not oppose orthodox explications of scripture to scripture : but thankfullie acknowledge it a great mercie of God; that, by such helps, I may the better understand scripture; and so better discover their depravations of itt : which, whilst I am weake and unwarie, I may be the sooner deluded by; if I must be so charitable as to agree with them, if they adhære to the infallible expressions of scripture; onely differ from man's expressions, which are but fallible.—But you "argued thus, for peace among good Christians; who, agreeing in scripture formes of wordes, shou'd rather think, they do agree; than not: and because they differ onely in their owne expressions, which are fallible."—How I shoulde think that they agree, when they

they hold contradictory assertions; I cannot think: and for who are good Christians, when every one, that is indeed so, is prone to think another so; and when hæretiques of old, and divers of later times, have bin sober and temperate; *nec sine larva summae pietatis*:—I think, that we shou'd look rather to their doctrines, than their persons.

I said, I was sorrie to see you treade, in these proposals, in some bodies footsteppes: to which you answer; “that, if I meane anie late author, you assure me; that these matters you had in a Probleme, fourteene yeares since; and therefore wonder, that *those* times shou'd beare them; and not *these*: so that you acknowledge, your *heart* is full, and *head* hath bin possessed, of these truths, these manie yeares; and have long since freely reasoned and disputed them with the ancientest, and such as were in chiefe place, in the universitie; &c.” — Sir, those, whose footsteppes I observed, were the *Socinians* and *Arminians*; the latter wherof, I conceive, you have bin everie where reading, in their workes; and most largely, in their *Apologie*: and those very things, which You hint, They dilate, And truly I wou'd not have my good friend come near those mens' tentes: though J. GOODWIN*, like a colonel, can march up in the face of

* See the dedication and preface of JOHN GOODWIN'S *Redemption redeemed*; which was printed this very year 1651 in Folio, and dedicated to the reverend Dr. BENJAMIN WHICHCOTE Vice-Chancellor, and the other heads of colleges, &c. in the University of CAMBRIDGE. This work is often censured by our author's friend, ARROWSMITH, in his *Tactica sacra*,

all such imputations. Sir, God knows my heart, that from itt I doe free you in my thoughtes from such aspersions; as having heard you declaring your selfe againste their characteristical tenents: and accordinglie have constantly cleared you, both by letter and worde of mouth; when both wayes I have too frequentlie found you in that kind aspersed.

I doe not well understand the latter end of this paragraph of your letter; which I suppose, in your haste, you left imperfect: but if it be, as I thinke it is; that you are not late nor newe in that perswasion of scripture sufficiency, &c; I hope that, more than fourteene years since, you were settled in that perswasion: in which TIMOTHY was, when much younger*: but if in your position then you did soe assert scripture sufficiency, as to take-away or diminish the due use of confessions of faith and catechismes, &c; which in other wordes do explaine scripture expressions, and meete-with emergent errours and hæresies; in so doing you trode in the *Arminians'* stepps: who do therfore decrie them; because they finde their heterodoxies mett-with by them. And if it were fourteene years since, you were then but a yonge divine; and might be more subject to mistake: in which, by those reasonings and disputes which you mention, it may seeme; that those ancientest and chief ones of the universitie you disputed with, were not altogether of your minde: and therefore, although, what

* 2 Tim. ii. 15, 16, 17.

we suck-in betime, we hardly discharge ourselves of, afterward; yet, be your head and heart never so fullie possessed with such notions, it will be your greater advantage to be the sooner dispossessed of them.

Your next is about “ an ingenuous-spirited
“ Christian’s liberty, after application to God,
“ and diligent use of meanes to finde-out truth;
“ fairely to propose, without offense taken,
“ what upon search he findes cause to beleieve;
“ and whereon he will venture his soule: and
“ this conduceth”, you think, “ to mutual edifi-
“ cation; and that, withoute disturbance to the
“ world. And thus, as you have thought, so you
“ continue to think; &c:” --- I acknowledge
the case, as you have written itt, warily pro-
posed: the man must be ‘ingenuous’; pro-
vided he bee so really: ‘make application to
‘ God’; if in sinceritie, a directe way to be
guided by Him: ‘with a diligent use of meanes
‘ to finde-out truth’; if with a single heart and
eye, not likelie to misse itt: ‘he fairely and
‘ without offense proposeth’; it is not express-
ed, whether onely in private; or alsoe in pub-
lique: and the truth may be so fundamentall,
and so established; both by God, in his worde;
and by Christian magistrates, in their constitu-
tions and lawes; that the contrarie will verie
hardly be so fairelie proposed, as not to fall
soule and with offense both on the weake, to
their staggering; and the strong, to their
greefe: but it is ‘that, which upon search
‘ he findes cause to beleieve; and wheron
‘ he will venture his soule’: this last clause, of
venturing

venturing his soule, I do not much heede; such efficacy of errour may so seize on a man, that he may with great confidence beleieve a lie * : but, as you put the case, he doth not only beleieve; but findes cause to do so: if so, that justifies both God ||; and man §: and therfore God forbidde, that I shoulde condemne him! This conduceth to mutual edification; and is withoute disturbance: and if anie be troubled, it is as some are with Christ himselfe **, and his gospell ††; it is their faulte, not his: though some truthes are not of so great import in themselves, or so necessarie to be knowen; that they shou'd force us upon the disturbance of others contrarily minded, by our unseasonable inforcing them. But, in case the man onely *think*, he findes cause to beleieve; and itt be indeed a *non-causa pro causa*: though he shoulde be trulie ingenuous; manie in this kind upon designe personating such a temper: and though he shoulde seek to God for guidance; He often answering some according to their Idol set-up in their heartes §: truths may be such, and so fundamentall, and so established; that he shoulde rather stifle his owne first scrupling thoughtes, and check himselfe rather, than speak them out; to the endangering of others *. And trulie, such for the moste part are those truthes; which now-a-daies They call in quæstion, who plead moste for this liberty: such are Socinians, Arminians, and the *colluriers* of all sortes of Sectaries amongst us; who under the protection of this Liberty,

* 2 Theff. ij. 11. John xvj. 2. Acts xxvj. 9.
 † Ezek. xiv. 23. § 1 Sam. xvij. 29. ** Matt. ij. 3.
 †† Matt. x. 34, 35. § Ezek. xiv. 4. * Prov. xxx. 32.
 which

which they so crie-up, run-out into all the wildest and foulest extravagances. And therefore whatever an EPISCOPIUS, a --*, a J--*, or a JUNIUS BRUTUS, might pleade; yett for a lover and asserter of Truth, either to be a full unison with them, or were it but even ---*; as, att all times, woulde bee but unsuitable; so, at such a time, in which such a principle hath let Hell break loose; in my poor thoughts, is very unsafe: att leaste, very unseasonable.

For the point of Reconciliation, you give me (I thank you) a copy of your notes: " wherby," you say, " I will easily understand; how I have "*wronged* both your wordes and meaning: your " discourse being both intended and pointed against them; who pretend to reconciliation " with God, in justification; and continue enemies to God, for want of sanctification: in " which," you say, " Christ doth not save " us, by onlie doing for us, without us: yea, " we come-at that, which Christ hath done for " us, with God; by what he doth for us, within " us; for in order of execution, it is as the wordes " are placed in the text; Repentance before " Forgiveness &c: For the Scripture holdes- " forth Christ to us, under a double notion; " 1. to be felt in us, as the new-man; &c. 2. to " be beleevd-on by us, as a sacrifice and advocate for attonement and reconciliation; &c. " God cannot make a vaine shew; God, being " perfectlie under the power of goodness, can

* These three blanks are in the M S; whether Dr. Tuckney wrote so at first, or Dr. Whichcote left them so in his copy, or Dr. Jeffery in the transcript he made from Dr. Whichcote, I cannot say.

“ not denie himself; &c. nor can be farther
 “ pleased, than goodness takes place: they
 “ therefore deceeve themselves; who think of
 “ reconciliation, by meanes of a saviour acting
 “ upon God, in their behalfe; and not also
 “ working in and upon them, to make them
 “ God-like.”

Sir, I acknowledge, your notes have helpt my memorie: I did think, you had simply denied Christ's working upon God, in our reconciliation: and had you putt-in the word *onlie*, before the word *acting*; I had not bin so subject to have mistaken: and yett I was not alone in the mistake; and so, I hope, you will rather say, I was in the wrong; than that I wronged your wordes or meaning: being doubtfull, what you said; and therefore inserted two parentheses in that paragraph of my letter, (if I mistake itt not, and if you meant.) And itt seemeth, you did meane, as I there wrote: and therefore, as to that particular, as I have receeved your satisfaction; so I crave your pardon.

Some other things in this there are, in which I crave *your* second thoughts; as you referre me to *mine*: especially about the order of those two notions, under which Christ is held-out to us in the gospell; that he is first felt in us, as the new man; before he is beleevd-on by us, as a sacrifice and advocate: in this I neede a little more light and prooffe. If by beleefe you mean, assurance that Christ is our expiation and advocate; I shall not easilie dissent from you: for in ordinarie course, as God workes, so he gives us to feelee somthing wrought, in us; before he bring us to that assurance of our peace and pardon:
 that

that worke of the spirit, with the witnesse of the spirit, being the matter of our evidence: though I dare not say so universallie; I dare not absolutelie say, that a sinner, converted immediatelie before death, may not have, from the witness of the spirit, assurance of his peace; though by reason of shorteness of time, weakness of bodie and head, and confusion of spirit in regard of his former sinnfull life, he hath little eyther time, or abilitie or list to reflect-upon what God hath now in the instant wrought in him. But if by beleefe you mean, faith's relying or casting himselfe upon God in Christ for mercie; I beleeve, the experience of manie a humble sinner will be a witness; that hee hath in this sense beleevd in Christ, as a sacrifice and advocate for him; when as yett he could not say, he hath felt anie thing of the newe man in him: I mean, as to his feeling: for, as for the reallitie of the worke; whomsoever and whensoever God justifieth, hee also sanctifieth: and, for the order of nature; seeing that faith is before the ἀποτέλεσμα of justification, and faith can not bee withoute a renewall; I was never much against FERINUS his opinion; that sanctification, that is, first sanctification or regeneration or vocation, is in nature before justification: in which sense I admitte what you say, 'that wee come-at that which Christ hath done for us with God, by what hee doth for us within us.' And for that which you adde; that 'in order of execution, repentance is before forgiveness';—I grante itt; in the full accomplishment of itt:

D

but

but yett so, as that God, not onlie in his eternall election had before purposed, and by the death of his Son after purchased, our reconciliation : but, even in the execution of that purpose, and application of that purchase, Hee is before us; and is setting-out first that happie meeting of our fulle reconciliation*. Nor in this doth God make a vaine shew; nor is itt contrarie to his goodness, freely to justifie the ungodly, such as are so *immediate antecedenter ad justificationem*, though not *consequenter*; so as to continue such: for so indeed 'God cannot' be farther pleased, than goodness takes place: and, that hee may bee pleased, hee ever takes order; that sanctification shall ever be joyned with justification.

Sir, in the last passage of your letter you say;
 " I *wrong* you *very much*; in misquoting, *ori-*
 " *tur e nobis*; and attributing itt to the ground
 " of our acceptance with God: you onlie said
 " itt of salvation, to expresse the true notion
 " of it; that, whereas some think, it is a thing
 " at distancee from them; freedom from ene-
 " mies abroad: Itt is the mending of our na-
 " tures, and the safetie of our persons; the
 " worke of grace within us, and his favour
 " towards us; our being restored to righteous-
 " ness and goodness, and reconciled to
 " God."——

Sir, I am sorry, that I shoulde give you occasion the second time to say, I have wrong'd you again; and this second time very much: it was not my single apprehension, that your wordes, as

* 11 Cor. v. 19. with 20.

you delivered them, did seem to look at the ground of our reconciliation. And this *nascitur e nobis*, in the true and constant acception of that worde, looks suspiciouſlie that way. That you ſaid itt of ſalvation, helps but little : for that is a large worde : and both in it's ſenſe and I beleeeve your's, contains reconciliation in itt. And trulie, Sir ; to ſay, that eyther ſalvation or reconciliation *nascitur e nobis* ; is, in my poore judgement, a very dangerous expreſſion : ſure I am, a ſtranger to ſcripture manner of ſpeaking : which, as *all* ſhoulde much heed ; ſo I expect that *You* will, eſpeciallie : who before, in contradinction of the fallible expreſſions and formes of wordes of man's making, judged, and that trulie, ſcripture expreſſions to be apteſt to conveye all ſaving truths to our underſtandings. And I ſhou'd be glad to knowe, what author you quoted that ſentence out of ; unleſs it were your owne : as I have bin apte to think, that both in your ſermons and privatt diſcourſe you do often, as it were, quote your-ſelfe ; in uttering latine ſentences and axiomes, both in Logick Philoſophie Law and Divinitie, which are of your owne making. Butt, whoſe-ſo- ever itt was, and what-ever orthodox expoſition you give of itt ; in which yett you ſtill ſett the worke of God *within* us, before his worke *about* us ; yett, that of eyther reconciliation or ſalvation it ſhou'd be ſaid, that *nascitur e nobis* ; I muſt ever humbly conceeve, that it is not according to that ὑποτύπωσις ὑγιαίνοντων λόγων*,

* 11 Tim. j. 13.

which wee shou'd hold fast, and not part from.

Sir, by this time I have quite tired-out myselfe; and fear, I shall much more tire you, with these weake lines; that were written as fast as my hande could runne, and that by fittes and startes, as my company and other occasions still calling mee away wou'd give leave: else you had receeved them on saturday; but necessarie occasions prevented mee. It may bee, they will come to you too soone, now; being suddaine raw thoughts, unworthie of your more mature judgement: but, although they will expresse my weaknesse; yett itt will be enough, if you can read in them my love to you and God's truth: from which double ground itt is, although I have wearied you too much already, that I crave leave yett farther to burden your patience; in making good what I promised, in the beginnyng of my letter, about what hath bin a trouble to some, as concerning some others; and to speake out my whole heart and thoughts, about your-self.

Sir, for yourself; from your first coming to CAMBRIDGE, I trulie said, I loved you: as finding you then studious and pious, and very loving and observant of me. I remember, I then thought you somewhat cloudie and obscure in your expressions: but I then left you. Since I have heard; that, when you came to be Lecturer in the colledge, you in a great measure for the yeare laid-aside other studies; and betook yourself to Philosophie and Metaphysicks: which, some think, you were then so immersed in;

in ; that ever since you have bin cast into that mould, both in your privatt discourse, and preaching ; both for wordes and notions : both which, I fear, have rendered your ministry less edifying : as partlie not being well understood, by very manie of your auditours ; and less affecting the heart, when so buisying the head to understand both wordes and things. And how richly usefull a spirituall plaine powerfull ministry wou'd bee in the universitie ; I need not tell you : but that, in former times, when the quæstion was, why CAMBRIDGE men were accounted more profitable preachers than OXFORD men ; Mr. BAYNES said, the reason was, that God had, from the first reformation, blessed CAMBRIDGE with exemplary plaine and spirituall preachers ; and so goodlie pictures hung before the women conceeing, helpt to make the birth more beautifull. When times were *very evil*, God in mercie kept your spirit uprighte ; which, with your other worth, brought you as into repute with others, so into the place of the universitie preacher ; wherein God hath hitherto preserved you : and may Hee keepe you still, and make you much more fruitefull and serviceable ! And I beseeche you, Sir, when God returns you to that taske, that you woulde think much of 1 Cor. xiv. 19, affect not to speak in schoole-language ; nor to runne-out in schoole-notions : it is farre different from the scripture, both style and matter : it was begot in the depth of anti-christian darkeness ; and, very both good and learned men judge, will vanish in darkeness ; at the light of brighter day :

which wee hope is approching. Some are readie to think; that your great authors, you steere your course by, are Dr. FIELD, Dr. JACKSON, Dr. HAMMOND; all three very learned men: the middle sufficiently obscure; and both hee and the last, I must needs think, too *corrupt*. Whilest you were fellow here, you were cast into the companie of very learned and ingenious men; who, I fear, at least some of them, studied other authors, more than the scriptures; and PLATO and his schollars, above others: in whom, I must needs acknowledge, from the little insight I have into them; I finde manie excellent and divine expressions: and as we are wont more to listen to and wonder at a Parrot, speaking a few wordes; than a Man, that speaks manie more, and more plainlie; and all intelligibly: so whilest wee finde such gemmes in such dunghills, where wee less expected them; and hear some such divine things from them; wee have bin too much drawen-away with admiration of them. And hence in part hath runne a veine of doctrine; which divers very able and worthy men, whom from my heart I much honour, are, I fear, too much known by. —The power of Nature, in Morals, too much advanced —Reason hath too much given to itt, in the mysteries of Faith. —A *recta ratio* much talkt-of; which I cannot tell, where to finde. —Mind and Understanding is all; Heart and Will little spoken of. —The decrees of God quæstion'd and quarrel'd; because, according to our reason, wee cannot comprehend; how they may stande with His goodness: which, according to
your

your phrase, Hee is *under the power of*.—Those
our Philosophers, and other Heathens, made
fairer candidates for Heaven; than the scriptures
seeme to allowe of: and They, in their virtues,
preferred before Christians, overtaken with
weakenesse.—A kinde of a Moral Divinitie min-
ted; onlie with a little tincture of Christ added:
nay, a Platonique faith unites to God.—Inhe-
rent righteousnesse so preached, as if not with
the prejudice of imputed righteousness, which
hath sometimes very unseemlie language given
it; yett much said of the one, and very little or
nothing of the other. This was not PAUL's
manner of preaching.—This inherent righteouf-
ness may bee perfect in this life.—An Estate of
Love, in this life; above a life of Faith.—And
some broad expreffions, as though in this life
wee may be above Ordinances:—with divers o-
ther principles of religion, by some very doubt-
fullie spoken of.—And, in case anie cannot so
well digest these, I must needs say, I coulde not
but wonder to heare some *ingenuous* men com-
playning, in the pulpitt and elsewhere, of their
rixae et lites; and that, about notions and specu-
lations, sects and superstitions; as all opinions
are accounted, which a man may hold, and yett
bee never the better man for them: and so, that
there is a God and a Christ, will thus come to
bee but a notion and speculation. Sir, these are
some and the moſte (if my wearie head coulde
remember more, my hand, though wearie,
shoulde write them; because I woulde now,
once for all, unbosom my-selfe to you:) of the
cordolia; which I, and other of your friends,

have bin affected with: And although, God knowes, wee love you and Them; yet you will not take it ill, if wee love what wee conceive the truth of God more: and therefore can not desert itt; though wee bee little able to maintain itt. And I hope, that the thoughts of your being reputed a Wise man, and both you and They Learned men; will not stoppe your eares to the weaker suggests of your true friend: and the rather; because, whatever otherwise your worth and abilitie is; yett I knowe you are not ignorant, what verie sinister thoughts are conceived, and reportes scattered, both of your selfe and some others: which from my soule I desire may, by your fulle and plaine appearing for the truth of God, be reallie confuted: and that wee may joyne head and heart and hand, and with one shoulder, in the worke of the Lord; growing up in the truth in love; which was one of the greatest encouragements I had, in my returne to CAMBRIDGE; as hoping to have much helpe in this kinde, by the companie and assistance of such friendes; whom I so much honoured, and so intirely loved: as the contrarie hath bin the trouble of my spirit, in such an unhappie disappointment.—Sir, will you pardon this unreasonable tediousness; and this open-hearted and plaine-spoken freeness? itt hath bin from the integrity of the heart of

Your unworthy Friend;

*Cambride; Sept.
15, 1651.*

ANTH: TUCKNEY.

Dr.

Dr. *W H I C H C O T E*'s
 SECOND LETTER,

S I R,

YOU conceive I said; that Faith is ultimately to be resolved *in rationem rei, ex parte objecti*; and *ratio humana* to be *summus judex, ex parte subjecti*:—

I shall give you an account, what I have said; and what I do mean. There are *veritates, quae fundantur in rationibus rerum; atque harum est theologia naturalis*: as, that *Deus est optimus*, as well as *maximus*; that *creatura tenetur Deo obsequi, secundum posse*. There are *veritates, quae nituntur revelatione Dei; atque harum est fides divina*: ^a as *doctrina de Christo ex-* ^a
piatore, redemptore, liberatore; revelatio ^b *de cre-* ^b
atione in circumstantiis. And *ratio subjecti* doth *judicare de ratione objecti; et de materia revelationis*: but by *judicare*, I mean not an authoritative act; but a perceptive and apprehensive act: as when ^c *visus judicat de coloribus, auditus* ^c *de sonis*. For a judging discerning faculty is wholly ^d regulated in its apprehensions *a ratione* ^d *objecti, sive a qualitate materiae: nam intellectus nullum habet libertatem circa suum objectum; non facit rem aliter se habere, sed percipit rem ut est; et concipit secundum imaginem receptam: hoc est, judicat.*

judicat. Atque veritas, a parte intellectus, consistit in conformitate cum veritate rei. I have full assurance; that matters of faith are so, as they are reveled; because they are reveled by God: who alone hath power over them, to make them as they are; and is infallibly true, and necessarily good. [I am satisfied, that they are reveled by God; 1. *ab argumentis infitis, five* ^e *artificialibus; b. e. in artificio rei fitis: et* 2. *a ductu divini spiritus:* for, as St. AUGUST. saith, *si spiritus sanctus mihi non persuaserit, hasce litteras esse a Deo datas; nondum mihi persuasit Christiano esse.*] For those things, which, *quantum ad me*, are matters of faith; as they are reveled by God: *apud Deum sunt materia libertatis et beneplaciti; et ergo, antecederet ad determinationem Dei, possent aliter esse:* and God might otherwise have determined them. But *materia theologiae naturalis intrinsecam habet necessitatem, aut infallibilem* connexionem terminorum:* In *materia theologiae naturalis* I do scire; because I can demonstrate, *ex principiis certis necessariis et infallibilibus:* in *materia fidei* I do credere; because I take things to bee so, as reveled by God: which, if God woulde, might have bin otherwise; because absolutely and of themselves they were in an indifferency. Hence ^f it appears, that *materia fidei* cannot bee ^f *contra rationem rei;* because *materia fidei est materia voluntatis et libertatis; et ratio rei est materia necessitatis et naturae:* as, it cannot bee *de fide, Deum non esse optimum; vel, creaturam non de-*

* *f* Insolubilem.

here Deo subesse. When therefore wee declare anie thing to be *secundum rationem rei*, and therefore necessarilie so; wee do noe prejudice to faith: because *fides versatur in alia materia; scil. in materia, quae cedit sub arbitrio; et necessitatem naturae non habet.* [*Credendum est voluntatem Dei, etiam in occultissimis, esse rationabilissimam.* BONAVENT. Certain it is, that religion is the truest and highest reason; as, on the contrarie, irreligion is sottishness.]

I do withoute scruple beleieve what God hath reveled, and as He hath reveled; because God is infinite in knowledge, infallible in truth, and necessarily good: whence He cannot *deficere*, or declare *contra veritatem facti, rationem rei*; or, in matters of his own voluntary determination, otherwise than as He hath resolved them: And *in omni materia libertatis Deus habet supremam potestatem statuendi.* I do *proxime* ^g *et immediate* resolve my faith into divine revelation in scripture; and therein rest, with assurance and confidence: as foreknowing, *lumine naturae*, that what God reveles is certainly true, and infallible: whom I knowe to be infinite in understanding and knowledge; and in full agreement and necessarie conjunction with goodness and truth. [Neither am I lighte of faith in beleiving*: but I knowe, that matters of my faith are matters of divine revelation, as I said before in the margent, *a qualitate materiae, quae est Θεογενής, de qua intellectus judicat; et per ductum divini spiritus, a quo intellectus illuminatur et in-*

* Prov. xiv. 15.

situitur.]

stituitur.] And when I have before mee a matter of faith, or peece of divine revelation; I do *judicare de sensu*: not by making what sense I will; but by finding out God's meaning. For the power I have of judging, is not a matter of will and pleasure; but a matter of spiritual sensation and apprehension: and is as much regulated and determined *per qualitatem materiae*, as *gustus per gustabile*. And, if I bee fond or partial, or gratifie anie corruption, I am obnoxious to God, and doe it att my peril: God making an accounte, that hee hath spoken plaine enough to be understood; if I am serious.

To give you what I mean together—1. there is, which is necessarie; and cannot be otherwise: as, *bonum est amare Deum*. 2. there is, which is in itself contingent; and determinable at the pleasure of Him, who hath power: as, whether man shou'd bee or no. 3. there is, which is declared by Him, who is infallible; ^h as *expiatio peccatorum in sanguine Christi*. The first is *subiectum naturalis scientiae*; and is *in ratione rei*: the second is, *materia libertatis et beneplaciti Dei*: the third is, *materia fidei*. So *proximum motivum scientiae est ratio objectiva sive ratio rei*: at *ratio motiva fidei est revelatio Dei*. [So you see, I agree with you in your quotation out of S. Aug: *quod scimus, debemus rationi; quae credimus, auctoritati.*] *Religio autem complectitur et naturalem scientiam,* ⁱ *et fidem divinam*: so that there is in religion both *demonstrabile et credibile*; *credibile, propter auctoritatem dicentis*; *demonstrabile, per necessitatem rei*. And no opposition between them; *quia versantur in alia et alia materia*:
scil.

scil. fides, in contingenti simpliciter et in se ; scientia autem, in necessaria. Yett, if anie think fitt to call them of the first kinde matters of faith; as they are declared in scripture: since scripture awakens our incogitancy, because of our apostasie and degeneracy: I liste not in this respect to contende with him. Onlie lett him then remember; that they are allsoe of themselves knowable: and stand not on the foundation of revelation onlie. But lett him not think, there is anie thing *de fide*; which is contrarie to natural knowledge. [Mr. PERKINS, CALVINE, and others, acknowledge; that the doctrine of faith will well consist with the principles of reason: and doth not destroy that knowledge of God, which is *lumine naturae*.] *Contra rationem rei, in naturalibus, est impossibile: contra rationem rei, in moralibus, est malum et deforme.* When God demands and challenges, ^k “Are not my wayes ^k equal?” doth not hee appeale to man’s principles and rules, wherby hee is able to discern and judge; whereby God shall be justified, and Man convinced? Certainly, natural light and conscience condemnes iniquitie; and gives testimonie to wayes of righteousnesse. If this bee not so, *unde Deus judicabit mundum infidelium negative*; and where *ignorantia scripturarum est omnino invincibilis*?

But I fullie persuaide my-selfe: that you and I do not disagree herein, in respect of our inward sense and meaning: and if wee differ onlie in expresseion, I presse itt not; but think an other’s expresseions may be apter and fitter than mine: I am not such an ἀνιδόνη.

The

The summe of what I said, in my speech, in sermons, and otherwise; amountes to this—that *materia theologiae naturalis* is demonstrable, by reason; and that *materia fidei sacris literis contenta est summe credibilis*; and satisfactorie to reason: and unbiaffed reason, not in a compromise with sense, not ingaged in a worldlie designe, findes no matter of exception against it. In the meane while acknowledging, and my reason easily telles mee so; that, if God deign to speak to mee of himself and his owne affaires, actes of his infinite wisdom and power; I shall hear *illustriora et longe majora finito intellectu*: and which transcend my understanding, far beyond the transcendency of the sunne, not wrapt-up in cloudes, to my sight. But this transcendency lies in *amplitudine et plenitudine objecti*; non in *contradictione rationis*: [*Nos sumus Deo et felicitati nostrae omnino impares*:] and in this case I may be most illuminated, in respect of my selfe; when I least comprehend the object. *Quicquid recipitur, ad modum recipientis recipitur*: * the bucket, most filled in the sea, yett least conteines the ocean.

* This seems to have been a favourite Thought of Dr. WHICHCOTE'S. We have it again in his third Letter thus express'd; "Though the disproportion will be to our advantage, the vessel more certain to be filled, because of the sea's dimensions:" and elsewhere, Thus; "The ocean can but fill the vessel; which a much less quantity of water can do." The like occurs in a Sermon of Dr. TUCKNEY'S before the House of Commons, 1643. "It is our Happinesse; not that our Vessel is so little, but that the Fountain is so full: &c." Balme of Gilead, p. 19.

You

You say, "it is now *Crambe, non bis sed centies cocta; &c.*"^m—I have, at several times, examined several pointes by the same principle; *sc. per rationem rei*: as indeed *tota materia theologiae naturalis* is so examinable: and certainlie, this is not *ad nauseam recoquere cramben*; no more than it is, upon all occasions, in matters of faith, to prove by scripture: for it is a new examination, in an other matter; and *ratio hujus et illius rei* are two things: though universallie, *secundum rationem rei in materia necessaria judicare*, be the same principle; as also it is, *in omni materia fidei judicare secundum revelationem a Deo factam in scripturis*.

You say, "auditours wou'd have bin better satisfied; if I had theologically discoursed *de certitudine et dignitate Christianae religionis*, from divine testimonie and faith in itt; rather than by reason, &c." — Sir, it was τὸ ζητῆμενον,ⁿ whether *religio Christiana* did *niti* *authoritate Dei*; were indeed from God; and so were *materia fidei*: so that I was to shewe, that itt was θεογενὲς, and to prove that, *a qualitate materiae*: and that itt is, beyond all conviction or controule of humane reason. And I endeavoured to make it appeare; that the truth declared by God, concerning our relief by Christ, was amiable, gratefull, acceptable to minde and understanding, and such as spake ittselfe from God; as our Saviour spake himselfe to be Christ, to the inward sense of the Samaritans*. And to this purpose reason was

* John iv, 42.

made use of, as a receiver, as a discerner, as a principle to be instructed and taught; not as an author or inventer or controuler of what God speakes: Divine truth allwaies carrying it's own light and evidence; so as that the mind receiving itt is illuminated, edified, satisfied: *Sacra scriptura est αὐτόπιστος est Deo digna, est Fide digna*: it speaks for itt selfe, it recommends itt selfe to its subject, itt satisfies the reason of the minde; procures it's owne enterteinment, by it's owne excellencie: I adde allsoe; that the perswasion of the holie spirit contributes to the minde's assurance and satisfaction. I receive the truth of Christian religion, in a way of illumination affection and choice: I my selfe am taken with itt, as understanding and knowing itt; I reteine itt, as a wellcome guest; itt is not forced into mee, but I lett it in; yett soe as taught of God: and I see cause for my continuance to embrace itt. Do I dishonour my faith, or do anie wrong to itt; to tell the worlde, that my minde and understanding are satisfied in itt? I have noe reason against itt; yea, the highest and purest reason is for itt! [What doth God speak to, but my reason? and shoulde not that, which is spoken-to, heare? should itt not judge, discern, conceeve, what is God's meaning?]

In what is next in your letter, You say and acknowledge, what I contend-for; that wee should "*ἀναγγέλλειν*" &c; that natural reason is "of use, in evangelical matters; but more, in matters *theologiae naturalis*." In the last place of this section, you fall-off from the quæstion;

quæſtion; when you ſay——“ They beleevèd
 “ without diſpute, what the ſcripture held-out;
 “ and judgèd not itt, but man’s doctrine by itt.”
 My buſineſſe was to prove the divine authoritie
 of ſcripture; or the truth of Chriſtian re-
 ligion: after this is done, then we will examine
 mens doctrine by itt: but, to prove *αὐτοπιστίαν*
ſcripturæ, I muſt conſider ſcripture, *ſecundum*
materiam; not produce itt, as a witneſſe.

When you ſay; that “ τὸ γινώσκον τῷ θεῷ con-
 “ cernes not truths, but the ſearching of hearts;
 “ our owne, and others:” I cannot herein
 gueſſe at your meaning. Somewhat following,
 you ſay, belongs to matters *theologiæ naturalis*;
 wherein wee agree: To that purpoſe I pro-
 duced thoſe texts, in my letter to you; and
 I underſtand τὸ γινώσκον ſo too; *ſcil. de cognosci-*
bili per lumen naturæ. [I ſince gueſſe, that
 this might referre to that other place; ^p * ^p
 “ Candle of the Lord”: a place, I now ſent
 you not; but, you ſay, over-quoted by mee:
 I do perſuade my ſelf; that is in the wordes,
 which I have alledged them for. You inſtance
 in the *uſe* of the principle; and I inſiſted on
 the *qualitie fitneſſe* and *ſufficiencie* of the principle;
 as from God, and in the hands of God: for a
 candle is *res illuminata illuminans*.]

When you ſay, “ that *cuiſlibet Chriſtiano con-*
 “ *ceditur iudicium diſcretionis*, is true; as againſt
 “ the Pope &c:” I conceeve itt univerſallie
 true: as *in omni materia*, ſo *contra omnes perſo-*
nas. And I muſt either ſee cauſe, why I be-
 leeve the ſcripture; in whole and in part: or

* Prov. xx. 27.

q my faith must bee *fides implicita*^q; soe farre as I doe not see cause.

These five protestant principles have ledde mee into all the conclusions I lay-out, about the rule of faith. — 1. *Sacra scriptura est αὐτόπικτος*. 2. *Sacra scriptura est adaequata regula fidei*. 3. *Omnia ad salutem necessaria perspicue traduntur in scripturis*. 4. *Cuilibet Christiano conceditur iudicium discretionis*. 5. *Quilibet abundet in suo sensu*: and *Fides non est cogenda*[†]. I understand them all, in a real and full sense; according to the import of the wordes, and what necessarie followes from them: and so, I verilie perswade my-selſe, they will patronize my four next following conclusions.

r You say^r; it may bee, You and I may differ; in the number of things saving: I hope, wee doe not differ, in the enter-teining of anie thing saving; because of *Omnia perspicue traduntur*, one of the five principles: and it is not equal-lie necessarie to determine the number, as to enter-teine the saving principles. I do enter-teine the whole scripture; and in the sense my understanding telles me, the holie Ghost meant: using all meanes and helps I hear-of in the worlde, so farre as I have opportunitie; viz. Fathers, Councils, Expositors, Comments, Confessions, Systemes; and what manie convened have agreed, I have considered, wherein they have agreed, with greater reverence: because

† See Dr. WHICHCOTE'S third letter, q.

ratio plurium hominum is the best in the world; especiallie, if they have bin free from the suspicion of faction and partialitie: which, you knowe, verie manie councils were not. [You mistake me [therfore]; if you think, I mean to lay-aside the endeavours of Fathers, Councils, or any good men, to cleare-up scripture-truth against error: but I abate of the degree of certaintie, in what is so done, of what I finde in scripture.]

Is there not also an imperfection in the understandings of those, who make interpretations? so that, though wee thank them for their good will, and make use of their paines; yett everie one for himselfe is to discerne, *an glossēma corrumpat vel illustret textum*. A laudable endeavour of them I acknowledge; and I am beholden to them for their help; and I will duly consider what they say: but I am not sure, because They so resolve; I must see with my owne eyes; my own understanding must be satisfied: otherwise I equalize them to the pen-men of scripture.]

And I perswade myselfe, because of *omnia perspicue* &c; that Hee, who with an honest intention of finding-out the will of God, in order to conformity therewith and obedience thereto; seeking to God to teach him; searcheth carefullie holie scripture: will misse of nothing saving. Notwithstanding the greatest difference, that ever I hear'd-of; yett I beleeve, no good man leaves-out anie fundamental: yea, I am apte to think; that manie, who have bin exasperated one against another; are farre nearer to one another in sense, than in wordes. In respect

of God, who searcheth hearts, they agree; more than in the view of the worlde, which onlie sees outward expreffions. [I beleeve, for one *real* difference, in matters of consequence, between persons considerable; there are twentie mistakes of meanings: and could they see one another's heartes, they woulde thinke better one of another. [But] opposites too often study to represent each other in the worst sence: I perceeve itt, in men alive; therefore suspect itt of the dead. If once disaffected to each other, they never after deele fairely with one another.]

In what you next say, for a good while together; either wee do not differ; or itt is not a pointe, wherein I did engage; and I will not multiplie quæstions, or meddle with other matters; since I onlie intend to give you an account of what I delivered: or, if we do differ, I doe not perceeve my-selfe confuted.

[I agree with you, that things reveled in scripture are to be matters of our enquire; and that wee are not curiouſlie to pry into God's secrets: *μὴ ὑπερφρονεῖν παρ' ὃ θεῷ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.* * but still, I say, fundamentals are so cleare; that there is little danger of good men differing about them.]

For the quæstion about an ingenuous man's libertie; you resolve my case with mee, and as I doe; and then dispute the quæstion about a pretender and deceiver: I follow you not in any newe quæstion; I leave his opposer to take care to distinguish: *my case was in actu signato*, and

* Rom. xii. 3.

so determinable; *your's is in actu exercito, et cum omnibus circumstantiis individuantes. Singulare non est scientia.* For my owne part, I plead not for libertie of proposing; though I wou'd be verie glad not to bee imposed-upon: * for I understand our Saviour, "Cast not your pearles &c. lest they rent you *; &c." as granting a dispensation for reservation and secrefye; in case persons will bee mischievous. [You^t seeme t to argue againste an ingenuous libertie; because Hæretiques have bin unexceptionable, and of unblameable life: but, on the other side, I finde; scripture-hæretiques are infamous in their life. †

What is added of Socinians, Arminians, &c; v in respect of mee, is groundless: I have v given no cause nor occasion; I rather approve him, who said; *Non sum Christianus alicujus nominis*: I may as well be called a Papist, or Mahometan; Pagan, or Atheist. And trulie, Sir, you are wholly mistaken, in the whole course of my studies: w you say, you finde w mee largelie in their *Apologia*; to my knowledge I never sawe, or heard of the booke before: much lesse have I read a tittle of itt. I shou'd lay-open my weakeness, if I shou'd tell you; how little I have read, of the bookes and authours you mention: of tenn yeares past, nothing at all. I know not, who shou'd bee your informer: but trulie, in a thousand guesse, you cou'd not have bin farther off from the

* Matth. vij. 6. † 11 Pet. ij. 1, 3. 11 Tim. iij. 8. Jude 4.

truth of the thing. And for schoole-men; I doe not think, I have spent four and twentie houres in them *divisim*, these fourteene yeares, Dr. FIELD on the Church I ree'd over, eightteene yeares agoe; but have not looked into him, I beleeve, these tenn yeares; JACKSON and HAMMOND I have a little lookt into, here and there, a good while since; but have not read the hundredth parte of either of them; trulie I shame myselfe to tell you, how little I have bin acquainted with bookes; but for your satisfaction I doe: while fellow of EM-MANUEL colledge, employment with pupills tooke my time from mee. I have not read manie bookes; but I have studyed a few: meditation and invention hath bin rather my life, than reading: and trulie I have more read CALVINE, and PERKINS, and BEZA; than all the bookes, authors, or names you mention, I have allwaies expected reason, for what men saye; less valuing persons or authoritie, in the stating and resolving of truth: and therefore have read Them most, where I have founde itt. I have not lookt-at anie thing, as more than an opinion; which hath not bin underpropt by convincing reason, or plaine and satisfactorie scripture. Had I given lesse to Scripture, than I have don; I beleeve, I had better avoyded, than I have don, those offences againste mee; whereof you advertise mee, that
 * manie have taken them. * If I know my owne heart; nothing of worldlie designe, or respect to aught less than the honour of God, and the safetie of my soule, rules in mee; to the
 lancing

lancing of my judgement, in the discerning of truth: I keepe my selfe free, to followe reason and scripture; and I am never engaged againste them, whoſoever ſhewes them mee. I rather affect to ſpeake with them, who differ from mee; than thoſe, who I thinke, agree with mee; (I ſpeake of matter of opinions; for about fundamentalls I am ſatiſfied:) that I may be ridde of my miſapprehenſions: wherein I daylie ſuſpect my ſelfe; and ſee cauſe to thinke, that I may bee in ſome errorrs; as well as I have bin; whereof I have had experience.---But this is vanitie, to uſe ſuch a *περιαυτολογία*. I am aſhamed to thinke, what I have don; and cou'd blot itt oute agen: but to ſatiſfie you, wherein you have mee in ſuſpicion; though itt bee folly in mee to do itt, I lett itt go. You ſeeme in your letter to anatomize my life; but the deſcription doth not characterize mee: you cou'd hardlie have ſhot farther from the marke. That I mighte not cauſeleſſlie ſuffer in your thoughtes, I have written you ſomthing that is true: wherein yett I applaude not my-ſelf; but itt is my neceſſitie: *bene novi, quam ſit mihi curta ſupellex*.

[You ſay; becauſe Hæretiques, ^y in their y wordes, ſay what is falſe; therefore Wee, in our wordes, what is true; and this, in thinges *ultra citràque ſcripturam*: but the quæſtion will bee, Who ſhall bee the judge? ſhall a forreigne power command my inwarde ſenſe? To ſpeake indeed I will aſke leave; but I muſt thinke, as I ſee cauſe. ^z Unleſſe you ſay, *ſome* ^z have

have a priviledge of infallible interpretation; or that I may safelie repose on that interpretation, which *some* give; I do not conceeve, how you can make good somthing that you say within 14 lines of the bottom of the second page.]

Whereas you suggeste, that "Fundamentals maye be shaken and endangered; by such a free proposal: &c." — Truly, I thinke, this cannot worthily be conceeved of such truths: *magna est veritas, et praevalabit: veritas non quaerit angulos*: the foundations of truths necessarie to salvation are so immovable layd by God; that no power, eyther of the Devil or of the degenerate world, can overturne them: and the lighte of them is so fulle, so cleare, so satisfactorie; that no ingenuous unengaged teachable minde, as everie good man's mind shou'd bee, can bee mistaken about them. *Omnia perspicue traduntur, &c.*

In the nexte place you brand those, who have pleaded for such a libertie; "Socinians, Arminians, *colluries* of sectaries, &c." — [Do wee not agree with Papistes, in what they hold that is true? the world understandes not the point, you and I reason about; when Socinians and Arminians are spoken-of] May wee temper and qualifie Divinitie with prudential considerations? May wee do God's work for him; taking itt oute of his handes? or is itt not better to leave the case to *Deus providebit? Cuilibet Christiano est judicium discretionis*, ^c is the foundation of Protestancy: therfore everie Christian must think and beleeve, as hee findes cause. And shall hee speak in religion, otherwise than

than he thinkes; or, if hee bee asked, shall hee answer false? [The greate engagement upon men, to hold them to truth; is: that att a man's perill itt is, to runne away with a lie.] Truth is Truth; whosoever hath spoken itt, or howsoëver itt hath bin abused: ^β butt ^β if this libertie may not bee allowed to the universitie, wherfore do wee study? wee have nothing to do, but to gett good memories; and to learne by heart. Methinkes, in what you say here, you do not sufficientlie consider; *who* principallie standes charged, and is the grand super-intendent over truth in the ^γ worlde. ^γ

In the point of Justification, what I said and meant was this; that the beginnings of Grace are wrought in us, before God actuallie justifies sinners. ^δ *Dantur praeparatoria ad justificationem*, hath bin frequentlie determined in the schooles by Dr. WARD. A sinner *non omnino in motu conversionis est subiectum incapax*, i. e. *non susceptibile, justificationis*: and this you do not onlie acknowledge, but att large explaine and give a farther accounte of, for which I heartilie thanke you.

By first and second, in the double notion of Christ; I considered distinction, rather than order. ^ε

Whereas you continue to take offence at that speech of mine, *de interna nostra salute; nascitur e nobis, suscipitur a nobis*.--- give mee leave to make use of a proverb of SOLOMON; "The wringing of the nose bringeth forth " ploud" *: Where the *sense* is not to be

* Prov. xxx. 33.

reproved, wee shoulde not make a man offender for a worde †. § 1. I meant itt distinctlie; or in a contra-distinction to those thinges, *quae extra nos sunt vel circa nos; et sic minus nostra: nam quae maxime nostra sunt, nobiscum portamus*: but not independentlie, in respect of God; *qui intimior nobis est intimo nostro*.

That precept of wisdom, § “ Acknowledge “ Him in all thy wayes;” I am sure, overrules mee; head, heart, hand: itt is the inward sense of my soule, digested into a temper, complexion, constitution. I never leave God oute; I ever give Him the principal place; *Omnia a Deo, Omnia sub Deo, Omnia cum bono Deo*. In the sense of my minde, I was verie farre from taking from God; to give to mysele: God is reallie all in all to mee; I hold of Him, derive from Him, live by Him, enjoy my self under Him, hope in Him, expect from Him: there is nothing more written in my heart, than the sense of my dependencie upon Him: there is nothing, that I am more free to acknowledge; than His influence, operation and presence: so farre was itt from mee to understand what you fetch out of the wordes; that nothing seemes to mee more horrid, monstrous, violent, contra-natural: my heart riseth with indignation against such a thing; I have a perfectte antipathie in my soule againste itt: I shoulde sinne againste all the experience I have of God in my life; if I shoulde say or thinke such a thing.”

2. In conjunction with a passive exegetical; in which case the latter is explicative and re-

† Isaj. xxix. 21.

§ Prov. iij. 6.

strictive;

strictive; yea, as it were corrective of the former: and the latter wholelie over-rules and subdues the former; and becomes master of the sense. ⁹

3. Itt was pursued with a comment, which you dislike not: whereto I now referre mysele.

4. Itt was but as a glosse, upon the wordes of the text; "Repentance and Forgiveness": and I spake itt of Repentance, respectively as in Us; whereas I had before considered Repentance, respectively to Christ; as his gift.

5. The explication of Christ's giving us Repentance, is to give to Us to repent: and repentance is truely our acte, *sub Deo. Deus operatur per modum purae efficientiae: Voluntas creata producit vitalitatem et formalitatem actus.* God is not properlie said to repente in us, but to work repentance in us: Wee are truely and properlie said to repente, *sub assistentia, motu, ductu, divini spiritus*; or as in composition with God's grace.—*Causa creata co-operatur ad omnem actum*—all saye. ^θ

Whereas you adde, that I doe not keepe to ὑποτύπωσις ὑγιαίνοντων λόγων — which concerns mee remarkablie; who so plead for scripture-expressions: — 1. τῶν ἐαυτῶν σωτηρίαν κατεργάζεσθαι *, I conceeve to be a deeper phrase; as also others I coulde alledge'. 2. I accordinglie submitte that phrase, as also I doe all others that are mine, to the censure and examination of everie hearer; and am farre from imposing of itt: remembring S. AUG: *si quid proponitur contra rationem, aut sacras litteras; meliore auctoritate rejicitur, quam asseritur.* In

* Phil. ij. 12.

In the nexte place you advise mee "not to
 " affect schoole-phrases and learning, in preach-
 " ing; nor the use of Philosophie and Meta-
 " physicks." * Truelie, Sir, understanding that
 x I oughte not to " do the worke of the Lord
 " negligentlie" *; but to serve Him in the ut-
 moste use and improvement of myself, and
 what God hath given me: I have, to my best,
 endeavoured to confirme truth, and convince
 the understandings of men therein: and to that
 purpose, as I have bin able, have made use of
 all those principles; that derive from God, and
 speak him in the world: thinking, that the
 efficacie of the application depended upon the
 solid confirmation of the doctrine. And I am
 sure, I have all along bin well understood;
 by persons of honest heartes, but of meane
 place and education: and I have had the blef-
 sing of the soules of such, at their departure
 out of the world. I thanke God, my conscience
 telles me; that I have not herein affected
 worldlie shewe: but the reall service of truth.
 And I have alwaies found in myself, that such
 preaching of Others hath most commanded my
 heart; which hath most illuminated my head.
 My way hath bin; first to make-out, then to
 confirme, lastlie to apply: making more use of
 the principles of God's creation in man, in
 matters of reason and natural light; than I have
 λ don, in matters of faith. ^ ---The time I have
 spent in Philosophers, I have no cause to re-
 pent-of; and the use I have made of them, I

* Jer. xlviii. 10.

dare not disowne: I heartily thank God, for what I have found in them; neyther have I, upon this occasion, one jot less loved the scriptures. I find the Philosophers that I have read, good; so farre as they go: and it makes me secrettlic blush before God, when I find eyther my head heart or life challenged by them: which, I must confesse, I have often found. I have somtimes publiquelie declared, what points of religion I have found excellentlie held-forthe by them; and I never found them enemies to the faith of the gospel. I think, St. AUG. faith of St. PAUL; *non destruit verum, quod invenit in latere Paganorum*: and our Saviour reproves the Jewes, by TYRE and SIDON. I have thought itt profitable to provoke to jealousie lazies or loose Christians, by Philosophers; as PAUL did the Jewes, by the Gentiles, entreining the faith of Christ. — 14

By what rule you judge; that Hee, who useth a Latine or Greek phrase or sentence in an English discourse, must needs *quote*; I do not understand: much less, upon that account, be thought to quote himselfe. 15

Some things I shou'd have said before; which, though out of place, (for I have but broken pieces of time; and I putt things down, as they come into my head:) I crave leave here to adde—That some impute itt to mee, as Socinianism; that I assert the use of reason, *in sacris*.—If a Socinian thinks, he can by reason convince of falsehood any thing of Christian religion; and I joyne issue with him, on this point; and shew him, that there is nothing of true reason
againste

againſte anie thing of Chriſtian faith; do anſwer all his objections; which ſometimes I have don: and more-over ſhewe him, that the ſubſtantials of Chriſtian faith; eſpecially, *capita de Chriſto expiatore, redemptore, liberatore*, as reveled in ſcripture; are the moſt credible matters in the world: anſwerable to the deſire of a man at a loſſe in himſelfe, ſatisfactorie to his earneſt, longing, awakened expectation from God: I conceive, in this caſe, I deſerve as little to be called a Socinian as DAVID, for extorting GOLIATH'S ſword out of his hand, and cutting the maſter's head off with itt, did deſerve to be eſteemed a Philiftine. §

§ For the points you impute to mee and others, or to mee or others, whom I ſuppoſe you think I value---ſome of them I knowe nothing of; others I muſt denie wholly; and ſome, I conceive, are miſtaken.

“ The power of nature, in morals, too much advanced: too much given to reaſon, in matters of faith. ” —Of theſe I have, in the foregoing part of this diſcourſe, given account; and thereto I referre my ſelfe: and I think, I have not given too much. ° [God is acknowledged principal; Underſtanding, a diſcerning power; Principles, received from God, to be employed under Him.]

π “ A *recta ratio* talkt-of; which I cannot tell, where to find”—π Surelie, a *recta ratio* may there be found; where *vera fides* is to be found.

“ Mind

“ Mind and Understanding is all : Heart
 “ and Will little spoken-of.” — I beleeve this
 findes no authour. [In vulgar use, Mind
 comprehends Understanding and Will.]

“ The decrees of God quæstion’d and quar-
 “ rell’d, &c.” --- I do not remember, that I
 have heard anie one call them in quæstion : and
 I knowe none, that submits not to them ; as
 they are declared in scripture : finding there no
 inconsistencie in them with goodnesse, or the
rationes rerum. ¶

“ Philosophers made fairer candidates, &c.”
 For their eternal state, I have left them to God :
 I dare not affirm ; that God neyther did, nor
 coulde, revele aught of Christ to them ; or
 accept them, in and through Christ. ¶

“ Philosophers in their virtues, preferred be-
 “ fore Christians, over-taken with *weakenesses*”
 — A great mistake ! itt was allowing themselves
 in *Sin* ; envie, spight, malice, fury, &c ; things,
 which speak Hell, as it were, broken loose ;
 and come-up upon the world : turners of the
 grace of God into lasciviousness, whom the
 Apostle doth more decrie. *Privatio maligni-
 tatem ponit, negatio absentiam formæ.* ¶

“ A kinde of moral Divinitie minted, &c.”
 — This I understand not. [Our Saviour insists
 much on moral Divinitie *. St. PAUL neglects
 itt not †. St. JAMES is whole in itt ; so as to
 seeme less to mind Faith. St. PETER and St.
 JOHN abundant in that you call minted mo-
 ralitie. — Do not, Sir, disserve one truth ; to

* Matth. chap. v. vi. vij.

† Phil. iv. 8.

serve another.—*Sunt omnes divinae veritates amicae veritates.*] τ

“Inhærent righteousness so preached, &c.”
I am a stranger to anie thing; eyther truely, in respect of itselfe; or intentionallie, in respect of the person; spoken to the prejudice of the righteousness by faith.

“Inhærent righteousness, perfect in this life.”—I knowe nothing beyonde a sincere endeavour after itt; and a dis-allowing of all iniquitie, so farre as known or suspected, and diligent search without partialitie. 7

“An estate of Love, above a life of Faith.”
I wish, I had it! O that my heart were enamoured, inflamed with love to God! O that I were united to Him; as by faith, so by love! υ *

“Above Ordinances”—In my apprehension, the person was mistaken by such as so interpreted him; hee onlie meant *Formalities*. 4

“Divers other principles of religion by some verie doubtfullie spoken-of.”—Wherein I am concerned, I hope to give an account; when they are particularized in. For I am under the power of the Apostle's rule; † “Be readie to render a reason”; and I will give to anie an account of my religion: and I will learn truth of anie.

“Complaints in pulpitts, and elsewhere, of *rixæ* and *lites*; about notions and speculations, sects and superstitions, &c.”—I cannot guesse, whom this shou'd referre to; neyther knowe I the matter. φ But whereas you subjoyne

* 1 Cor. xiiij. 13.

† 1 Pet. iiij. 15.

subjoyne — “ that there is a God, may come to bee accounted a notion and speculation : ” --- I thinke, there is noe danger of that : because *Deum esse, est scibile et demonstrabile* ; x and x *Christum esse, est materia fidei* : and I say with St. AUG: as before in the margent ; *si spiritus hoc non persuaserit, nondum mihi persuasit Christiano esse*. --- I do not conceeve, that they who have endeavoured by their proposalls to prevent differences among good men, or to allay heat ; if in all apprehensions they do not meete, and upon this account have given reasons for moderation, in matters of opinion or curiositie of speculation ; † I say, I do not think ; that they † have comprehended anie such pointes, as you instance in, under the name of *opinion*, or matter of speculation. Neyther is hee to bee thought to undervalue one pointe of religion ; who speakes little of itt, when his argument is another : but is rather to bee thought to keepe close to his text. ω * * * *

Dr. TUCKNEY's

THIRD LETTER.

S I R,

ITT being Truth, not Victorie, that wee contend-for ; *reciprocare ferram* wou'd give but a harsh sound to ingenuous eares : and both your time and mine wou'd bee unthriftilie

F

mispent

mispent, in such needless contests. I shall therefore contract things, as much as I can. --- For your large and learned discourse, in the three first pages of your letter; wherein you give an account of what you have said, and what you do meane:---for the substance of itt, I accord with you: and though I do not affect λεπτολογεῖν, *et minutias captare*; yett give mee leave, by way of annotation onlie, and *in transitu*, to touch upon a verie fewe things; and then verie succinctlie to speak-to what hath bin the matter of the eyther seeming or real difference.

^a True: but so, as that there is *fides divina* of the former sorte of truthes; *quatenus revelantur*: which, in the second page, you are not unwilling to allow.

^b I beleeve, in somthing more than bare circumstances.

^c I admitt of the distinction of "authoritative and perceptive"; which others expresse by *judicium decisionis et discretionis*. Faith, I acknowledge, is the act of an intelligent or rational creature: so that Understanding and Reason are necessarie; both *ad recipiendum divinam revelationem, et ad eliciendum actum fidei*: but that so, as that in manie things I must *credere* much more, than I can *ratione percipere*. If in scripture I perceeve, that a Trinity in Unity is reveled, as a divine truth; and so, in the matter of God's decrees: though I cannot fullie perceeve or comprehend them, I will neyther doubt nor quarrell them; but humbly beleeve them: and so Reason's judging of them
falls

falls short of the eye's judging of Colours. If, in true propriety of speech, *visus* may be said to judge of them; and it doth not rather belong to an inward and higher facultie.

^d True; the understanding cannot rightlie judge otherwise, than the thing is: *veritas rei* being *regula veritatis intellectus*.^{*} But our present dispute is, about the power of Reason to judge of matters of Faith: And as the Apostle [†] speakes of "a spirit of wisdom and revelation"; so wee conceive, that to our right understanding such mysteries, *ex parte subjecti*, hee must bee a spirit of wisdom; and so *ratio* must bee *divinitus illuminata*: and, *ex parte objecti*, a spirit of revelation; and so *objectum* must bee *revelatum*. And this revelation must bee of the formalitie of the object, which is understood and beleevèd; and so, by this illumination of the understanding and revelation of the object, the discerning faculties is fully regulated in its apprehensions of these mysteries: and therefore I cannot tell, whether you may say; "it is wholly regulated, *a ratione objecti*, &c.

^e From these *argumenta artificialia insita*, and this *materia Deo digna*; I beleeve, a man may *affirmativè* argue to his satisfaction, in matters of faith; as from such arguments Divines rightly argue the Scriptures to bee the worde of God: but I beleeve too, that in arguing *negativè*, that such and such particulars are *not* matters of faith; wee had need bee very warie,

^{*} *f. Intellectui.*

[†] Eph. j. 17.

how wee conclude : for although that, which reallie and indeed is *materia Deo indigna*, cannot bee matter of faith ; yett that, which seemes so to us, may bee. And I beleeve, both Arminians and others have bin too bold ; to reject that which in Scripture is playne enough revealed : as concerning some of God's decrees : because they eyther *can not* or *will not* apprehend, how themselves may bee *Deo digna*.

^f Wee fullie yeeld, that *materia fidei* is not contrarie to reason : butt then wee beleeve, itt is in manie things much above itt : as you afterwards say, that this transcendencie lieth not in *contradictione rationis*, but in *amplitudine et plenitudine objecti* : and that may bee too bigge for our understanding to comprehend ; though not for our faith to beleeve. And as that, which you cite out of BONAVENTURE, is true ; *Credendum est, voluntatem Dei, etiam in occultissimis, esse rationabilissimam* : so is this allso, which I adde, out of the same authour ; *Facit enim ad rationem virtutis, ut fides credat sine ratione*.

^g As *proximè et immediatè*, so I hope you mean *ultimò* too : so I understand the following wordes, " and therein rest " : *my* faith, both first and last, I resolve into God's revelation. But I pray, Sir, look over the notes of one of your late sermons in St. MARIE's ; (I do not remember the text :) and towards the latter end of itt, if I do not much forgett, you did, with some confidence, assert the last resolution in *rationem rei* : as the like was asserted, in the dispute at the Commencement.

The

^h The second and thirde parts of this distribution, as to the thing in hand, do *coïncidere*: they are both *materia fidei*; as the first is *scientiae* and *fidei* too; *quatenus a Deo revelatur*.

ⁱ You meane, I suppose; that religion, *quoad objectum*, reacheth to such things which may naturallie bee knowen; as well as to what are beleev'd from divine revelation: otherwise divine faith, the first part of divinitie, doth *in cognoscendis vel potius credendis* take-up the whole of religion, as religion; especiallie, as Christian.

^k The justice and righteousness of God is *theologiae naturalis*: and therefore that which I wou'd say here, is; that *in theologia naturali, Deus ad nos nostraeque rationis iudicium provocat**; *in rebus fidei supernaturalis, rationem contemnit: nostraeque intelligentiae, cum caecutiens immo caeca sit, nullam rationem habet †*.

^l I am not herewith unsatisfied; if reason will be satisfied and content, that divine revelation shall bee above itt; and that faith may beleev'e, what reason cannot comprehend; as you afterwards grant: and if in the speech you had spoken as much of faith, as you did of reason; and had as much asserted the transcendencie of faith above reason, as you did the agreeableness of itt with, or the non-contradiction of itt to, reason; you thereby wou'd have don your faith right and honour; as by what you did (as you say in the bottom of this page) you did it no wrong or dishonour. However, I must

* Ezek. xviii. 25.

Isai. j. 5.

1. Cor. xj. 13.

† 1 Cor. j. 20.

still think, you had don *your-self* more right; if you had then treated on another argument.

^m If that *Crambe* be nauseous, I crave pardon for my incivilitie in that expreffion.—To what you adde in this paragraph, I onlie fay;
1. I wifh, that you wou'd please more ordinarily to choofe rather fuch texts and arguments to treat-of, which are *fidei divinae*; they wou'd bee moft apt to begett divine faith in the hearers: and not fo much and fo often fuch; as, you fay, are examinable by *ratio rei*: and fo by the nature of your matter in hand you fhould not bee, as you think, neceffitated fo to handle itt. 2. Though the fcriptures, which are fo full of fuch truths, may out of themfelves abundantly furnifh us to cleare you; without being over-much beholden to fuch kind of rational difcourfes. 3. I pray, Sir, confider the Prophets' and Apostles' fermons: whether *they* bee generally upon fuch arguments; and what is *their* manner of handling them: whether knottie and obfcure, to buify and amufe the brain; and not rather plaine and facile, and in the demonftration of the Spirit; rather than of this kind of reason: the more to affect the heart.

ⁿ When, in the former papers, you faid; that the intention of your fpeech was *de certitudine et dignitate Chriftianae religionis*: I then did; and now do think; that the *dignitas et certitudo* may more theologicallie bee demonftrated, from the certaintie of divine testimony, and of faith in itt; by that divine testimony. I in part meant fcripture; which I think,

think, shou'd bee so farre distinguished from that, which is most properly called Christian religion, as that which conteines itt; and so may bee a full proof of itt: and though it may be not to a Heathen, yett to a Christian audietorie, such as yours was: and, even to the Heathens themselves; though, I freely acknowledge, these arguments, taken from the matter and other particulars that are *infita* in the scripture, are verie strong and good; and more proper for such an adversarie: yett 1. they of themselves are not sufficient to persuade; for which I referre you to your quotation out of AU'STINE, in the margent of the page*. 2. besides, the certainty of divine testimonie; which bears full wittness from heaven to the Christian religion, contained in scripture: as namelie, the foretelling and fulfilling of propheties concerning Christ, and his Apostles' and others' miracles to confirme itt, are arguments; which not only to a Christian's but a Pagan's understanding and conscience speake God as much, if not more fully and directely, and to as much conviction; as anie of those arguments, which are taken *a ratione rei*. And therefore, as you knowe; a learned man †, who hath latelie written a tract of the reasonableness of Christian religion; 'speciallie useth that argument, as most convincing. There is verie good matter, in manie of the Heathens' writings; and such, as is *Georgius'* but they want such miracles, and other divine testimonies, to ratifie them; which the truth

* Page 42.

† Dr. Hammond.

of scripture and Christian religion is honoured and confirmed by.

o And therefore I did not, I think, so falle off from the quæstion : as conceiving, 1. I may prove the truth of Christian religion, which was τὸ ζητούμενον, by the divine authoritie of the scripture. 2. If that be quæstioned, the prooffe of it is not, as your rule is, "I must consider scripture *secundum materiam*": there is no such absolute necessitie of itt, that it cannot be proved otherwise—itt may, by the certaintie of the testimonie, both of God in propheties and miracles ; and of the beleevers faith : in which there are manie things, which give more than a humane testimonie to itt.

p For what you say, to that of Prov. xx. 27; that, "I instance in the use of the principle ; and You insiste-on the qualitie fitness and sufficiencie of itt, as from God and in His hand ; as *res illuminata illuminans* : and so you persuade yourself ; that is in the wordes, "which you have alledged them for :"—I answer ; 1. that I indeed instance in the use of the principle : and that use to which by interpreters, and by both the sense and context of the wordes, they are there applied : and itt is *rimari res hominum, non Dei** : and no more can from the place bee inforced. And when hee saith, it is "the candle of the Lord", for this use ; we can no more inferre thence, that itt is so for farther use ; in the things of God and mysteries of faith : than hee, that saith

* Zeph. j. 12.

such a man is the King's searcher in the Custom-house, to finde-out merchants' conceled goods; can thence inferre, that hee is so to search-out the King's Council: or, because a candle can helpe to search-out a dark corner in the house; that therefore itt can in a dark night help mee to see the heavens. 2. Though some interpreters adde; not onlie man's secrets, but God's councils; yett they explaine themselves to meane that Grace, which out of his love hee reveleth by his worde; and infuseth by his spirit: and so "the spirit of a man" is, as itt were, *naturaliter capax divinae illuminationis*; so being by the spirit illuminated, wee denie not but it can perceeve the things of God; which otherwise it cannot*: In these things especially, however there is a spirit in a man; yett the inspiration of the Almighty giveth understanding.

¶ I meant not, onlie Papistes; though this *judicium discretionis* is by our divines asserted against them: but, as you say, *contra omnes personas*: the quæstion is; whether, as you adde, *in omni materia*? nor will I in that gainsay you; if wee agree in the right meaning of *judicium discretionis*. I take itt, as DAVENANT† and our other divines do; who, though they

* I Cor. ij. 4.

† JOHN DAVENANT, D. D. Master of Queen's College, and Lady Margaret's Professor of Divinity at Cambridge: He was sent by King James to the synod of Dort; and at his Return from thence made Bishop of Salisbury. Some of his Lectures and Determinations are in print; and He had great Reputation, as a Divine.

do truly assert such a *judicium*; yett you knowe, in what sense: they denie itt to bee *judex*, so I am sure they will not allowe itt to bee *summus judex, in rebus fidei*; which in the Commencement-house was asserted: but of that perceptive judgement, which you speak-of before, I have also before said something; and therefore no more now. And as for those protestant principles, which you mention; the *Quilibet abundet in suo sensu*, is but the Vulgar's bad translation of the Apostle's *πληροφορίσθω* †, and may be of dangerous consequence: and therefore rejected by our divines. *Neque haec sententia Christiana esse potest*, is BEZA's judgement of itt. The Apostle's *πληροφορία* requires our own *certioratio*; but not from our own conceptions, but from the revelation of the spirit and word of God. For the other, *Fides non est cogenda*; in a true sense I admitt it: but how farre the reall and full sense of itt and the former principle will intrude, and the necessarie consequents of them; I cannot tell: and therefore, till I knowe that, I must *ἐπέχειν*. And, before I goe farther, to close-up all about the power of *ratio, in rebus fidei*; I have in publique * given as much to it, in *theologia*, both *naturali* and *supernaturali*; as I think you in reason can require: but in these supernatural mysteries

† Rom. xiv. 5.

* *Viz.* when he kept Exercise for his Doctors degree at the public Commencement 1650, on this Thesis; *Articuli Fidei ad normam humanae Rationis non sunt exigendi*: mentioned before.

of faith, I beleeve, as you well expresse it, itt is not to be accounted either authour, inventor, or controller. 1. itt was never able to finde them out at firste. 2. when reveled, not able fullie to comprehend them; must not bee such a judge of them, as to arraigne them att it's barre: so as, if they be eyther reallie above itt, yea or seeme to bee contrarie to itt, to reject them; as, in the matter of God's decrees, is too frequent with Arminians and others: or so as lastlie to resolve them eyther *in rationem rei, ex parte objecti*; or *in rationem nostram, tanquam summum judicem, ex parte subjecti*. If those, and some other such particulars, which I expressed in my position, be granted; there will reallie be little controversie: and if they were clearlie and plainlie in publique declared; itt wou'd take-away manie men's suspicions and misprisions. And if withall you and others wou'd please so farre to denie your selves; as to forbear the insisting-on these arguments, of the power of nature and reason, in your discourses; which in scripture are rather abased, than exalted: it wou'd prevente heats and oppositions, which att all times are uncomfortable; and especiallie, in these crasie times, may prove of verie ill consequence to the Universtie. And I beseeche you, Sir, not to bee offended att my faithfull playnness with you: your and others' so much going in another strayne, hath not onlie much offended and opened the mouths of verie manie considerable men of another judgement; but also made some others applaude themselves in their corrupte

rupte judgement: as conceiving and concluding, though I beleieve falselie, that they have their abettors amongst Us.

† Sir, what followes of the fourth page, so farre as I can well read and understand itt, I do not dissent from itt. As for the hopefulnes of good men's lesse differing in things saving; and that through siding and passion, differences between them appear, and seem to bee, more than they are; I denied neyther of these: but I then said, and yett thinke; that they may not onlie differ, in the number of Fundamentals; but also in their resolved judgements, about verie material truths; and that, without mistaking one another's mindes, or making one another's judgements other and worse than they are; and yett on both handes agree in scripture-expressions: in which case, as better to forme their judgements, and to discover worse men's errours, great use was of other than scripture wordes and expressions; and this, without anie alteration of, or addition to, or derogation from, the holie scriptures: which was the thing I spake-to in my former paper.

‡ For matter of *imposing-upon*, I am not guiltie. In the Assemblie, I gave my vote with others; that the Confession of Faith, putt-out by Authoritie, shoulde not bee required to bee eyther sworne or subscribed-too; wee having bin burnt in the hand in that kind before: but so as not to be publickly preached or written against; which indeede is contrarie to that "libertie of prophesying"; which some so call-for; but, you say, you plead not for;
though

though your second advice in your sermon seemed, in mine and other men's eyes, to look fullie that way : but I beleeve, what you now write ; and onlie adde, that as you plead not for that libertie ; so what hath bin said by others, hath not bin to impose on you ; but onlie as freelie to assert, what they think is truth ; as what you did assert was so, in your judgement : and therefore were not culpable of maintaining *rixas et lites* ; as hath bin charged. Though I heartilie and humblie desire of God ; that wee may either so inwardlie agree, or outwardlie not expresse disagreement ; that we may not give occasion of advantage, to more sortes of men than one ; that watch for our halting.

* That which I spake of Hæretiques' being sober and temperate &c ; was not to your second proposall, about liberty of proposing, &c ; but to your first, of agreeing with them that agree in scripture expressions : And whereas it was pleaded, that such agreement was desired amongst good men ; I replied, that it was not so easie to know, who they were : seeing Hæretiques were not *sine larva pietatis*, and were somtimes sober and temperate ; not — “unexceptionable and of unblameable life” ; as your wordes are. Whereas you find Scripture Hæretiques infamous in their life ; I easilie grant itt of those *Gnostique Borboritæ**, and

* These were Haeretics, called *Borboritæ* ; and these joined with the *Gnostics*, as here, are often mentioned in our Author's Latin pieces ; and in his friend ARROW-SMITH'S *Tactica sacra*. Conf. *κλισμα βορβορος* II Pet. ij. 22.

verie manie others, which authours speak-of. And yett in scripture I finde false prophets, in sheep's cloathing †; and those in TIMOTHY, having a forme of godlinesse †; Pharisees, whited sepulchres ‡; which is enough to express that *larva pietatis* I spake-of. ARIUS and NOVATUS and others, at least for a time, speciously devout and pious; and all that I read of St. FRANCIS in BONAVENTURE, and of LOYOLA in RIBADENEIRA, and of BEL-LARMINE in FULLIGATTI, I do not look-at as Legend; what BERTIUS and others say of ARMINIUS, you know; often those, that have bin most pestilent, have bin, in outward demeanour, at least for a time, sober; and some severe: but *sobrii ad evertendum rempublicam*: enough to justifie what I said; that wee are rather to look to their doctrines, than their persons.

v For that of Socinians and Arminians; seeing I ingenuously cleared you, from those imputations; both in my own thoughts, and against others misprisions; I hope, you will cleare mee, from being in that kind injurious to you: nor will you take in ill part my cordiall good wishes which I expressed, that so good a friend might not bee *in confinio* of such men's tentes: and although hee, that hath the name of Christ called upon him, may and ought, in the sense you meane, to say,--- *Non sum Christianus ullius nominis*: yett, when diversities of judgements have unhappilie begotten diver-

† Matt. vij. 15.
xxiii. 27.

† 11 Tim. iij. 5.

‡ Matt.

ties of denominations; I had rather, by reason of my adhæring to the truth, that CALVINE maintained; men shoulde call mee a Calvinist: than by reason of eyther an indifferencie, or by a propending to somthing that Socinians or Arminians hold; men, though unjustlie and sinfullie, shoulde besmeare mee with their appellation.

w As to what followes in this page, concerning your studies; I must intreate your pardon, as of my too greate boldness, in that it may bee unseasonable freeness; so of my mistakes, occasioned by my mis-apprehension, or rather misinformation: and I crave leave onlie to adde; 1. as to that about the Schoole-men; when I spake of them, I understood, not onlie that narrower compass of them; which some make, from ALBENSIS * to BIEL; but so as to take-in

† For *Albensis*, a learned friend conjectures, shou'd be rea'd *Alensis*, or *Al. Alensis*, i. e. *Alexander Hales*. And I find him so called by our author's great friend Dr. ARROWSMITH, in his second oration, at the end of *Tactica sacra*: p. 14: as also by Dr. TUCKNEY himself in his Latin works; where he often quotes him. We might also read *Albertus*: and the same Dr. ARROWSMITH observes, that after *Alensis* and *Antesiodorensis* had conducted *Aristotle* to the door of the Church; *Albertus* and *Thomas* carried him into the inmost recesses of it. *Hottinger* divides the school-men into three ages; which he calls *Vetus Aetas*, *Media*, and *Nova*: the first beginning with *Lanfranc* of *Pavia*, about A. D. 1020; the second with *Albertus*, about 200 years later; the last with *Durandus de S^{to} Porciano*, about 1330; and extending to the Reformation. The first age, he says, was *prudens*; and towards the end of it lived ALEX. HALES; the second was *impudens & temeraria*; in it flourish'd *Albertus*, *T. Aquinas*, *Durandus*, *Duns Scotus*, *Bonaventure*, *Occam*, &c: the last was *longè impudentissima*; in it liv'd and wrote *Biel*, *Eekius*, &c.

VASQUEZ,

VASQUEZ, SUAREZ, and other later authours of that kind : your perusing of whom so little in so manie yeares, but that you say itt and I beleeve you, I cannot but wonder : and must conclude ; that eyther those fewe houres of your converse with them made a verie deepe impressiion in you, moulding you much that way ; or, as *nascitur non fit Poëta*, that the natural frame of your head was much in that channel : which must keepe us from wondering, or finding faulte ; if in your discourses the streames do so much answer the fountain. 2. They, that told mee of FIELD, JACKSON, HAMMOND, added also CHILLINGWORTH, and HOOKER's *Ecclesiastical Politie* : in the first booke whereof, though it bee manie yeares since I redde itt, and I have itt not now by mee ; if I forgett not, there bee divers things ; which divers discourses now-a-dayes much symbolize with. 3. I verilie thought, you had rea'd the *Apologia Remonstrantium* ; a booke, which, when it came out, we so greedilie bought and rea'd : as justifying their Confession of Faith before putt-out, againste the *examen* of the *Contra-Remonstrants* : in which they speake out more fullie, than they had don before ; and in both which of their bookes they are large in the argument wee speak-of. 4. What you say of your little reading and more meditating ; I impute to your great modestie, in lessening your own due : or if, as I have cause, I must beleeve you ; as I cannot but much approve your course of Meditation ; so give mee leave to intreat you, to give diligence

gence to Reading. I have thought, that BERNARD was in the right; when hee said, *lectio, sine meditatione, arida est; meditatio, sine lectione, erronea*. In our meditations, we may unawares slip into an error; which, because our own, of our own selves, we are hardlie restrained from*; from which another's hand may easilie helpe mee up. And if, for that and other ends, I would gladlie conferre with the living; the same motive may persuaide mee to converse with others, that are dead; in their writings: and the rather, because they use to bee more digested; than others' extemporarie discourses: especiallie, if, as you do, we make choice of those, that are most pious and learned. I look-at it, as a kind of Communion of Saints; in which I may expect a greater blessing: but so, as not resting on their authoritie. And shoulde not their writings bee better than my thoughts, yett with mee I find itt thus; that by reading I have more hints, and better rise, for more and better notions; than otherwise of myself I shou'd have reached unto: hereby I shall bee better acquainted with the true historie, stating, and phrasing, of any point of controversie; which otherwise I shall too often stumble-att. ----- But, Sir, may you not justlie disdeigne this my follie; in suggesting that to Him, who needes no spurrs to itt; and better knowes itt, than hee who presumes to suggest itt! SCULTETUS' character, which in his *Speculationes Evangelicae* hee gives

* Eccles. iv. 9, 10.

of AND: OSIANDER, of which from my heart I cleare you; makes mee afraid to bee *αυτοδιδάκτος*. [See Scultet: Lib. II. cap. v. p. 16.]

x In the half of this page, Sir, you expresse so much ingenuity and integrity; and withall so much condescension, for my satisfaction; that, although you say, you are ashamed in the writing of itt; yett I may more blush in receiving itt. I from my soule free you from designe; I beleieve, you love and seeke the truth; and yett think, you may in some things mistake. You say, that I seeme to "anatomize your life": God help mee more to search into my own heart; that I may not bee so much mistaken, in the one; as it seemeth I am, in the other! God knowes, I am not wont to look verie much into others; who have so much to look-after, in my-self. What I did herein, I intreate you to thinke, and I wou'd not deceeve you, was not from an ill-minded or buisy curiositie; but out of love and faithfullness, having such an occasion, to hint somthing what others said and I somewhat feared: and if you will please to do as much for mee, such "balm shall not break my head."

y For this in the margent; I free lie grant imperfection, in the best interpreters; nor did I ever allow them the priviledge of infallible interpretation: and, if my pen wrote itt, my heart never thought itt. And trulie I have, as carefullie as I cou'd in these straits of time, read over the place you mention in my second page; and can neyther there, nor anie where else in my whole paper, finde anie such wordes; or anie other; from which I can think,

think, how anie such inference can bee made. The like I must say of what followes; where you say, that I suggest; Fundamentalls may bee shaken and endangered, by such a free proposall: Nothing, all the paper over, that I can find; which either faith or suggesteth anie such matter: I spake of the staggering of weak men; no tittle of the shaking of fundamentall truths: and therefore some of your following lines might have bin spared. --- Yett this let mee now say; that if such an expression, of the shaking fundamentall truths, had fallen from my penne; itt might verie well have been justified: and that, from Scripture. Not as though the truth in itt self coulde bee so shaken, as to weaken itt: but such speeches respect partlie *intentionem operantis, vel operis*; and partlie the effect, which thereupon followes; in the minds of weak and unstable persons. And so not onlie the Ark may bee shaken; but even the foundations may bee destroyed *: (and if you consult interpreters upon this place, you will finde; that I do not wrest itt, in applying itt to this purpose :) as the Apostle presumes, they may; in his *μὴ πάλιν θεμέλιον καταβαλλόμενοι* †

z What I said, I think, is verie justifiable; that, when both Hæretiques and the Orthodoxe hold to Scripture expressions; and They, in their wordes, give a false sense of them; the other in theirs may give a true: not to command anie man's inwarde sense; as you wou'd seeme to inferre: but, as in three or foure lines before I had said; by expressing the

* Ps. xj. 3.

† Hebr. vj 1.

true sense more particularlie and distinctlie, to discover their corrupt one: which, I added, was the occasion of orthodoxe Divines' framing of newe wordes and expressions; more punctuallie to hold-out old truths, against Hæretiques' innovations. And what is amisse in all this, I can not see; nor have you shewen mee.

" Sir, here 'bate mee a little: I said not; that *All*, that so pleaded, were such: but my wordes were, such *for the most part*: and that, if neede bee, I shall bee able to justifie: name-lie, of those that have written of that argument: whom onlie I related to. But I impute this to your haste, and broken pieces of time, which after you speak of; as I do most of what followeth in this page: as that; " May wee temper and qualifie divinitie with " prudential considerations"? I see not, how this relates to what immediatelie went before of Socinians and Arminians; who are in this kind as faultie as anie. If you said itt, in reference to interpreters' or synods' framing of wordes for clearing of scripture, against others' false glosses; I think itt a verie harsh censure, and wholelie unjustifiable: if both this and what followes, to the forcing and imposing upon others judgements; you make to yourself an adversarie, where you found none.

" I do not remember, itt is so stiled by our Divines: and, shou'd itt by some, both they and you will give mee leave to think; that there are other foundations of Protestancie, lower and of more importance.

" Truth

β “ Truth is Truth, whoſoever ſpeakes itt: and I will readily agree with Papiſt, Socinian, or anie; ſo farre as hee aſſerts itt: be-“ cauſe itt is not His, but God’s. ”---- But this *libertas prophetandi* I take to bee no ſuch Truth: and I do not the more like itt, but rather the more ſuſpect itt; becauſe Socinians and Arminians do ſo much pleade for itt: and that, as itt is apparent, out of deſign; that they might not be hindred in diffuſing their poiſon, in their other corrupt tenents; which they are more commonlie known by: though the worlde is not now ſo ignorant of Socinianiſm and Arminianiſm, as to confine the one to the denial of Chriſt’s divinitie and ſatisfaction &c; or the other to the five controverted articles. This of *libertas prophetandi*, you cannot but knowe, that they are generallie noted for; and this, in the Countie, as well as in the Univerſitie; it may be, in the Univerſitie moſt: and therefore the propoſall of this libertie there, may be moſt taken notice of in the propoſer; as itt may bee of more ill influence unto the yonge auditours: and a ſtudent in Divinitie neede not to be confined, as you ſpeak, to “ the getting of a good memorie and learning by heart”; his invention and judgement will have buiſneſs more than enough, in a right underſtanding and more full clearing of receeved truths; and finding-out others, that itt may bee, yett lie hid; without ſuch a libertie of oppoſing, or doubtfullie diſputing, *περὶ τῶν πεπληροφορημένων* much more without a Cartefian *ἐποχὴ* or ſuppoſing them for errors,

rours, or not established truths ; till I coming *de novo*, withoute anie prepossession of them, shall study and reason my selfe into a beleife of them. And somthing founding this way, I thought I heard, within this twelvemonth, out of the pulpitte.

γ By this your last expreffion, I think, I now better understand your meaning before ; about which I doubted : and, itt may bee, mistook : that, whereas in my former paper I spake of this libertie, as dangerous to the weake ; and because symbolizing with Arminians and Socinians, the asserting of it by a lover of truth was at all times unsuitable ; and especiallie, in these so erroneous times, unsafe ; at least, very unseasonable. ----- “ This, you
 “ conceive, was a suggestion ; that Funda-
 “ mentalls may bee shaken and endangered :
 “ which cou'd not worthilie be conceived ---
 “ that this was to temper and qualifie Divi-
 “ nitie with prudential considerations --- the
 “ taking of God's work out of his handes,
 “ &c ; and not sufficientlie to consider, who
 “ principallie standes charged, and is the
 “ grand Superintendent of truth in the world.”
 ----- If this, Sir, bee your meaning ; I must
 professe to you, that I am not convinced ;
 eyther of anie unworthie conception, or incon-
 siderate expreffion. Not in saying, if I had
 said itt, that fundamentall truths mighte be
 shaken ; of which before : And the restraining
 of such a libertie is no tempering or qualifying
 Divinitie with prudential considerations : unlesse
 it can bee proved, that such a Toleration be
 true

true Divinitie; or everie thing that by such a sufferance may bee vented. A prudential prevention of the corruption, of what is true Divinitie; will, I hope, bee no fault in him; who is a faithfull and wise servant*: And his keeping of the *depositum*, which he is betruſted-with by his maſter †, doth not take his maſter's worke out of his hand; but acknowledgeth Him principallie charged with his own truth; and to bee the grand Superintendent of itt in the world: whilſt, as a Steward under his Lord, hee, according to his dutie ||, is faithfull to his truſt; in being carefull, that not onlie his fellow-ſervant may not be infected; whom hee hath the charge of: but that the truth ittſelf, though it cannot be in ittſelf weakened or over-maſtered, may not bee corrupted or blemiſhed; which hee is bound earneſtly to contend for §.

♫ Thoſe "beginnings of grace," which you mention, are, I ſuppoſe, much-what the ſame with, or itt may bee leſs than, that firſt ſanctification, or regeneration; which I ſpoke of. And that "actuellie juſtifying," which you adde, the ſame with what I called ἀποτέλεσμα of juſtification: ſo that herein, I hope, wee ſhall not differ. For thoſe "preparations to juſtification," which Dr. WARD ‡ ſo frequentlie determined in the ſchools;

* Matt. xxiv. 45. † 1 Tim. vj. 20. || Matt. xxiv. 45. I Cor. iv. 2. § Jude iii.

‡ SAMUEL WARD DD. Scholar of *Chriſt's College*, Fellow of *Emmanuel*, and at laſt Maſter of *Sidney*; was very eminent

schooles; and which Papistes do so much dispute-for: I professe, I could never yett so ripen my thoughts about them; as peremptorilie to determine them, one way or other. Sure I am; that manie good Divines determine againste them: and I think, in some cases, when God doth suddainlie come upon some sinners, *flagrante facinore*; and then presentlie convert them: itt will bee verie hard to discern them. That expression of yours, of "a fin-
 " ner *non omnino in motu conversionis &c*"; I do not well understand: unless your meaning bee; that a sinner, *qua talis*, without anie movings toward conversion &c—if so; though, as I said, before your ἀποτίλεσμα of justification, *in puncto rationis*, a renovation goeth first; which doth *elicere actum fidei*, by which we are actuallie justified: yett *in hoc motu* God moves first; and, so farre as Justification consists in pardon of sinne, itt is verie considerable; whether *immediate antecedenter* itt hath for it's object a sinner, as a sinner, under the guilt and in the state of sinne; though it do not so leave him: and so God properlie justifie the ungodlie.

eminent as a Disputant and Determiner of Theological Questions, in Lady *Margaret's* Chair: which he filled after *Davenant*; and being turn'd-out and very severely handled in 1643, (which he survived a very little while) was then succeeded by Dr. *Holdsworth*, Master of *Emmanuel*; who was never admitted: being himself haras'd and persecuted, and at last turn'd-out of all his Preferments. Our Dr. *Tuckney* had his Mastership of *Emmanuel* College, Dr. *Love*, Master of *Bennet*, his Professorship &c. Dr. *Ward* was sent with Bishop *Carlton*, *Dean Hall*, and Dr. *Davenant*, to the synod of Dort; and died of the ill usage he met with, by Imprisonment and otherwise, in 1643.

In

* In your paper, κατὰ τὸ ὅλον, order is considered and expressed; and not onlie distinction.

ζ I think, You pinch too hard; in calling that, “a wringing of the nose”; which was but a wiping-away of that which dropt from itt: and in applying that *, which is spoken of scorners, and such as watch for iniquitie, in catching-at and perverting the right wordes of the Prophets; to mee, who in a friendlie way did expresse to you my dissatisfaction with an unjustifiable expression.

” I cordiallie embrace, what you herein so orthodoxlie piouslie and patheticallie express; of your so depending on God: and of his being all in all. And I verilie beleieve, you meane much more by itt; than Papistes and Arminians &c do, in their large expressions of the influence of the first cause into the second; in itt’s operations both of nature and grace: who, notwithstanding that, give too too much to man and his free will. A great asserter whereof in our time, in his verses upon his quæstion in the commencement house, had these two for the close—

SCIRE tuum nihil est, oculis ni GRATIA praesit;
Ni praesit votis, VELLE tuum nihil est.

ς By that “conjunction with a passive exegetical,” I suppose you meane the addition of *recipitur a nobis*: and so that *recipitur* so

* Isai. xxix. 21.

“qualifies

“qualifies and corrects” your *nascitur*; that it prevents anie such sense, as was feared and objected. I woulde not *λίαν ἐξετάζειν* else, I coulde think; if, according to Popish or Arminian doctrine, *gratia oblata per liberum arbitrium recipitur*; this woulde bee a moral *nascitur*.

^θ I acknowledge, *voluntas creata*, or *creatura*, is the *subjectum* or *principium quod*, (in subordination to God, the *principium a quo*) that doth *formaliter producere actum credendi et poenitendi*: but I woulde not willinglie express it, by *producere vitalitatem actus*; though that word may be tolerable, in a school-sense; but dubious, *in sensu theologiae puriori*.

I conceeve; that *κατεργάζεσθαι* is not of so deepe a sense, as *nascitur*: for although sometimes in Scripture it expresseth a meritorious efficiencie*; [Sometimes *idem quod κατορθώω*, *ita prospere ago, ut potiar*: and sometimes *vinco, supero*; when I obteine by labour and overcome difficulties:] yett verie often, both in other authors and Scripture, it signifieth anie efficiencie in general; even of a cause *sine qua non*, and a cause *per accidens*†: and therefore much more, a *medium administrans*; or a cause, so called *propter solam praesentiae necessitatem*: as our Divines commonlie and trulie answer the Papistes; who, in their disputes about good workes in reference to Salvation, bring 11 Cor. iv. 17. and this of Phil. ii. 12. and urge the word *κατεργάζεσθαι* against us. A *nasci* therefore, in the

* Rom. j. 27. vij. 8. 1 Cor. v. 3.
iv. 15. Jam. j. 3.

† Rom. v. 3.

true importe of itt, doth signifie more than such a κατεργάζεσθαι and itt is a farre different thing to say, a beleever now by faith, and the improvement of grace receeved, doth by *working*, as a means, come to salvation; and to say, that grace or salvation *ab eo nascitur*.

* Itt was a supplicatorie advice, that you would not affecte to speake in schoole-language; nor to runne-out in schoole-notions: not——“the use of Philosophie and Metaphy-“ fiques”.

^ Your care not to “do the worke of the “ Lord negligently”; but to improve your utmost in His service, and solidlie to confirm His truth; I both beleeeve and approve-of: neyther did I, nor do I think; in what you have done, you have affected worldlie glorie: and what blessings you have had from the soules, eyther of living or dying men, I rejoyce in; and desire, they may be multiplied a thousand fold: and shou’d hope, it wou’d bee so; if you wou’d please to listen to my advice or desire before mentioned: in being more playne and facile in your discourses. For although, as you say, you have bin *all along* well understood; by persons of honest heartes, but of meane place and education: and, as I may adde, you have herein bin more than approved, by diverse schollars, upon diverse grounds: yett itt will not bee amisse for you to hear also, what very many others say. *Vox populi*, in this is, *vox Dei*. And this lett mee say; I know divers, of honest heartes, of severall conditions and educations;

tions; that have bin verie farre, with all their best attention, from being able all along to understand you. Some of meane place and education may have stronger parts; which meeting with honest heartes, will better be able to go along with you: but JACOB will drive-on, לִרְגֵל הַיְלָדִים *.

“ Your both reading and making use of Philosophers; especiallie, in shaming loose and scandalous Christians with their better principles or practises; I do not remember, that eyther in my paper or otherwise, I ever did blame in you: provided it bee onlie to the shaming of profane and loose Gospellers; without giving occasion of casting shame upon the Gospel ittself. What I have bin in this kind so affected with, in the reading of SALVIAN and some others; I cannot bee disaffected, in hearing the like from you. Though this you will give me leave to adde; that the Scripture scarce anie-where speaks particularlie of the Philosophers and wise men of the Heathens, with approbation and honour; but generallie with dislike and contempt. And tho’ in some fewe places, itt upbraids the children of the church, in their abominations; with the more commendable practises of the heathen: yet farre oftener itt speakes of them, as abominable; and of their principles and practises, as of rockes to bee avoyded; than as of fayre patternes to bee imitated. And therefore we shou’d followe Scrip-

* *Ad pedem puerorum.* Gen. xxxij. 14. i. e. softly, as the Children are able to bear.

ture's pattern; if wee shou'd more insist-on their darkness, ignorance, their falling short of and coming cross to Christ; than on the admiring and advancing of their knowledge and virtues: which att best were but dim and dead, whilst not enlighten'd and enliven'd by Christ. I think itt verie strange, that you shou'd say; that "those you have redde, you have found good; so farre as they have gon:" in those fewe that I have redde, I have found them scattering a great deale of what is bad, with what is good in them; all along in the way--- as also, that you adde; "that you never found them enemies to the truth of the Gospell." Primitive Christians found them such; even amongst the chiefeft and subtlest enemies they hadde to deale with: and TERTULLIAN eyther was of an other mind from you, or rea'd other Philosophers than you do; when he called them *Haeresium Patriarchas*.

It was not so said absolutely; but qualified with a parentheticall---as itt were. And though herein I would not præscribe, yett I must needs say; that the ordinarie use of most is, when in English sermons and discourses they make use of Latine or Greek sentences; they intende, that their auditours shou'd take them for quotations from, or expressions of, other men: and not their own. Which course trulie I approve-of; and so do manie better than I: and although I admitted of GROTIUS his excuse, in his præface to his annotations on the Evangelists; that hee forbare

bare mentioning of names, in his quotations---
quod ea videam factioso hoc saeculo magis ad ob-
limandum quam ad defaecandum iudicium vale-
re; (who yett for the moſte parte writes his
 quotations in a diſtinct character; that wee
 may know them not to bee his owne:) yett
 I beginne to bee half of the mind, that itt is
 the faireſt and moſt ſatisfactorie way, in ſuch
 quotations; to expreſs the authour, as well as
 the ſentence: that the reader or auditour may
 have better meanes to know, whether itt be
 wholelie His; and not wholelie or in parte ours.

§ The generall purporte of this paragraph I
 freelic yeeld to. For the Socinian's fallacie is
 his Reason; againſte which I may oppoſe
 mine: and I fullie accord with AQUINAS, in
 this very poynte thus expreſſing himſelfe---
Cum fides inſallibili veritate innitatur, impoſſibile
ut ſit de verbo demonſtrari contrarium; maniſeſ-
tum eſt, probationes quae contra fidem inducuntur,
non eſſe demonſtrationes; ſed ſolubilia argumenta.

• For this I referre myſelfe alſo to what is
 ſaid before.

π I meant a *recta ratio* in corrupte nature:
 and there I cannot finde *righte*, but more or
 leſſe diſtorted and depraved. Where Faith is,
 there is a renewall of God's image; in know-
 ledge, as well as holineſs and righteouſneſs:
 and there a *liberum arbitrium ad bonum ſpiritu-*
ale is in parte renewed, as well as a *recta ratio*;
 and a beleefe of that, to which reaſon cannot
 reach.

π I believe, itt doth; as manie can witt-
 neſs: and although ſometimes *mind* in our En-
 gliſh

glish use of the worde include the will ; as, when we say, wee have no *mind* to such a thing ; yett in most ordinarie acception, mind and understanding are synonymous.

¶ As they are declared Rom. ix ; and explained by those Divines, which wee must account orthodoxe ; they have bin conceived inconsistent with that goodness, and those *rationes rerum* ; which some frame for their ideas.

¶ I beleeve ; that, as you cannot affirme, that God *did not* ; so neyther, that hee *did* revele Christ to them ; the Scripture seeming to speak otherwise of them : and therefore itt had bin best, to have left them in silence to their judge.

¶ I suppose, you heere give mee the wordes of your notes : which if you confined your speech to, I must acknowledge a mistake.

¶ Our saviour did not come to destroye the moral law ; and therefore hee could not bee againste moral duties : and, *Gnostique* Libertines in the Apostles' time arising, no wonder that the Apostle that wrote last, spake to Dutie ; as PAUL, in laying the foundation, spake much for Faith. God forbidde, Sir, that I shoulde, as you phrase it, “disserve one truth ; to serve “an other” ! And I think, in my preaching, I use to press inward grace and outward obedience ; as much as some others. And would you, and some others, as fullie and as frequently insist on “free justification, by the imputation of Christ's righteousnesse ;” as you and they

they do on inhærent holiness and righteousness: that no disservice may be done to *that*, by pressing of *this*; matter of complaynte wou'd bee prevented: but, when *this* is insisted upon; with the slighting terms of *notions* and *speculations* given to the other, when contended-for; — to mee itt is iuste matter of offence.

1 Some have expressed a perfection above this.

° Hee, that hath “ Faith, which worketh “ by Love; ” cannot but joyne Love with his Faith: but trulie, Sir, I hope, you do not desire in this life (in which the Apostle saith, “ wee walke by faith ” *; and “ itt is our “ life ” †;) to come to such an estate of Love above Faith; that, with some of our high-flown menne, you might heere bee above Faith: which onlie in an other worlde is swallowed-up into Vision; and so ceaseth, in some respects; though, in some other, itt even there abides to eternitie.

4 In the sermon on Matth. v. 20. Ordinances spoken-of were more than Formalities.

° Itt hath bin too often said in publique by some: and wee had more than a touch of itt, in this daye's sermon.

× But yett, if that bee but a *notion* and *speculation*; which a man may holde, and not bee the better man for itt: trulie, by this rule, *Deum esse* and *Christum esse* may come to bee no better than *notions* and *speculations*.

* 11 Cor. v. 7. † Gal. ij. 10.

↓ They were all such things, as a man may holde and bee never the better man; and they may bee the most substantiall fundaments: and disputes about God and Christ were particularlie named.

• I will not take upon mee, to choose other men's texts for them: but yett I shou'd bee glad, that Gospell-preachers wou'd please to think of such; as wou'd leade them to insist "upon Justification by Faith", and "imputed Righteousness": and not onlie, or almost onlie, on such, as give them occasion to speak of "inhærent righteousness": of the advancing of Faith above Reason, and of the Impotencie and Weakness of Nature; rather than the Power of itt: that Faith is the condition of the covenant of Grace &c.—But I, that have bin too bold, in this long letter, with your Time, in this particular; may bee conceived almost impudente in being so overbold with Your and Others Libertie — But I crave pardon for all: and nowe that I have free lie opened my minde to you; I have don what, in faithfullness to God and you, I thought I might bee bound to. I commend You and the successe of all to God; and rest Your verie playne, but verie true Friende;

Oa. 8; 1651.

A— T—

When you have looked over these papers, if they bee worthe your labour to do so; I desire you wou'd please to returne them: as not having anie copy of them.

H

Dr.

Dr. *WHICHOTE's*

T H I R D L E T T E R.

S I R,

I Have observed ; that replies upon replies prove more troublesom, than profitable : and the farther they go-on, still the less of matter ; but exceptions, on one side and other, against wordes and phrases : also *omnis ingenii acies post primum impetum hebescit*. Yett, since I preferre to give You satisfaction, before anie other buisness ; somthing I shall farther adde ; leaving manie things to discourse.

a. b. *Creatio est cognoscibilis, lumine naturae ; et scriptura insuper attestat^r : quo respectu dici potest esse de fide. Modus autem et circumstantiae creationis unice innotescunt per revelationem a Deo ; ideoque non nisi materia fidei.*

c “ You say, in manie things wee must “ *credere* much more than wee can *ratione percipere*”. in your f you quoted mee, that the transcendencie lies in *amplitudine et plenitudine objecti* ; non in *contradictione rationis* : and were therewith satisfied.

Credere includit Cognoscere ; aliter fides est implicita : and I do not so much reach the thing, as beleve in general, what God means is true.

I call

I call in quæſtion none of God's counſils or decrees; anie where reveled in ſcripture: [Mr. PERKINS and CALVINE and beſt interpreters give for a rule, in finding-out the ſenſe of ſcripture; never a ſenſe contrarie to the common principles of reaſon and natural light.] my reaſon hath nothing againſte them; but admires and adores: yett I much doubt, notwithstanding what you ſaid before of orthodox explications, to help our imperfections; whether anie fallible creature can adde anie thing to them, or make them farther out: and whether itt bee not preſumption to attempte itt; without ſpeciall comiſſion.— Verie proper and ordinarie to ſay, that *facultates ſingulae judicant de rationibus ſuorum objectorum.*—

As non ſemper ſignificat æqualitatem, ſed ſimilitudinem exempli gratia, illuſtrationis ergo: ſimile non eſt idem, nec per omnia ſimile: ſimilitudo non currit quatuor pedibus. Aliquod luminofum transcender ſe habet ad vim viſivæ facultatis; ſicut aliquod credibile ad intellectum.

d “ But our preſent diſpute is about the “ power of Reaſon to judge of matters of “ Faith:” ſo after in [9] — Did you ever find mee leaving God out, or not acknowledging Him principal, original; and the creature mere vanitie, dividedlie from him; a lye, in contradiction to him? I have declared the qualitie and fitneſs of the principle, as from God, in the hand of God; “ the candle of the Lord”: *Res illuminata illuminans.* — With all my heart and ſoule I acknowledge and aſſert (and

wholelie depend thereon,) the holie Spirit's superintendencie, conduct, presence, influence, guidance, government of man's mind, in the discerning of the things of God. There is nothing, that I have more insisted upon; and more carefullie endeavoured to demonstrate *de industria*, upon texts purposelie chosen; occasionallie still interposing clauses to this purpose. Yea, itt had a large place in my speech; att which, you say, so much offence was taken. I am not clearer, fuller, in anie point: I experimentallie know itt, I thank God, to be true; I have wittness of itt within mee; itt is my sufficiencie, itt is my strength, itt is my securitie: God with mee is All in All.--- God forgive them the palpable breach of the ninth commandment; who have defamed mee in this kind! Nothing is less true of mee: I might rather have bin accused of anie eville in the world.---

Do not you yourself in your *n* say; "I cordiallie embrace what herein you so orthodoxlie, "piouslie and patheticalle expresse?" --- I allwayes consider, and so expresse, the mind of man in conjunction with the good spirit of God. I abhorre and detest from my soule all creature-magnifying self-sufficiencie. I coulde be abundant herein: for my heart is full of indignation againste this supposition. The most secrette sense of my soule echoes to that text by you quoted, Eph. j. 17; and all other of that nature. I know them to bee all true.

"I cannot tell, whether wholelie regulated *a ratione objecti*". --- Yes; *tanquam a regula*; which

which was that I spake to: but *a Dei spiritu, tanquam ab illuminante et dirigente*. So reason is not empowered *contra Deum, aut sine Deo*: but *sub Deo* is implied.

I acknowledged to you before, that *formale motivum fidei est revelatio fidei*: and you must allwayes remember; that there is in Religion, (I here understand Religion *materialiter*) *scibile, per necessitatem materiae*; as well as *credibile, propter auctoritatem dicentis*: and *ratio objecti rei* never over-ruled, contradicted; and *ratio subjecti* allwayes directed, determined. In that, which is onlie matter of faith, revelation is all in all: so *ratio objectiva* is never againste itt: (you fullie grant with mee in your ^f, that *materia fidei* cannot bee contrarie to reason:) for that (I mean, *ratio objectiva*) is necessarie, infallible, immutable, *positis terminis*; as, *supposita creatura capaci, eam debere Deo subesse*: but in that, which is *materia theologiae naturalis ex se*, there is *partim scientia, partim fides*; *sc. scientia rei in se et rationis objectivae*; *fides autem, quatenus revelatae*.

^e I do not think, that to ingenuitie and indifferencie, tempers, which qualifie to a reception from God; as carnalitie and designing do indispose: anie article of Christian faith seems to bee *materia Deo indigna*: and shoulde itt, itt woulde not bee in a man's power to beleeve itt as from God, while itt so seems; though a man shou'd struggle with himself never so much. A man can not think againste the reason of his mind: that of necessitie must be satisfied.--- But, I think, a man may trulie

say of the grand articles of Christian faith ; expiation, remission of finnes : that to one acquainted with his own state and condition, and considerative of God's goodness, the matter of those articles reveled is rather a matter expected, as becoming God, Godlike ; than eyther contrarie to reason, or unworthie of God. I beleeve, in the true use of understanding, a serious and considerative mind wou'd bee apte to think ; that eyther God wou'd pardon sinne, to penitents who reform, *absolutelie* ; or else wou'd propose a way, in which --- and termes and conditions, on which hee wou'd forgive and bee reconciled : God being duliae looked upon, as the fountaine and original of goodness. So that, when the revelation of faith comes ; the inward sense, awakened to the entertainment thereof, faith ; ΕΥΦΗΚΑ· it is, as I imagined ; the thing expected proves ; Christ, the desire of all nations : sc. the desire of their state : at least, the necessitie of their state.

So far am I from quarrelling with anie of the revelations of God ; my reason is no where so satisfied, as in matter of Christian Faith.

g If I did say, the last resolution was *in rationem rei* ; it was *in materia necessaria* ; *in objecto theologiae naturalis*. Are not *rationes boni et mali, aeternae et indispensabiles* of this sorte ? and have not you granted, that *materia fidei* cannot bee *contra rationem rei* ? and, if so ; put the case, this is evidentlie *secundum rationem rei* ; as, that wee are to make conscience of evill : The loose Antinomian pretendes the libertie of the Gospell, against conscience of sinne : may
not

not I confidentlie conclude, that what hee faith cannot bee *de fide*; because itt is *contra rationem rei*? It is not dishonourable to Faith at all, to say; that itt doth acknowledge *rationes rerum, tanquam prius natas, fixas et immobiles*; makes no attempt upon them, endeavours no alteration in them. All these are necessarilie so, *positis terminis*: as, *si sit creatura, ut Deo subfit*: since *fides hominum est in materia arbitraria, respectu voluntatis et beneplaciti Dei*. [“ Godly, soberly, righteously*.” *Tria capita doctrinarum quae nituntur rationibus rerum*. And these have not onlie acknowledgment, but Countenance protection and confirmation, under and by the grace of the gospell. *Simus Homines, ut simus Christiani*; said one.] For farther satisfaction herein, I referre you back agen to what immediatlie præceded, &c. Sir, I doubt not, but upon farther consideration you will see this, as cleare as the sunne; and not at all derogatorie to faith, nor diminutive of God’s power. You have alreadie granted to mee, what is eyther æquipollent to itt, or necessarilie antecedent to itt; sc. *quod materia fidei non potest esse contra rationem rei*: if therfore I do prove a thing to bee *contra rationem rei*, I doe thereby destroy itt, as a matter of faith. I speake of the Truth and Realitie of the thing; not of what may seeme to fondness and partialitie. This principle will certainlie over-rule Antinomians; and there is no danger of acknowledging this rule in divinitie: for it will not bee,

* Tit. ii. 11, 12.

what may seeme to this or that party, that is carnal; in a worldlie confederacie or designe: but onlie what reallie and in truth is *contra rationem rei*.

^h The distinction is not vayne: because *amplior est materia divinae libertatis, quam revelationis*: in the second place I consider *materiam libertatis*; *abstrahendo a revelatione*: in the third, *eandem materiam*; *sub revelatione*. You cannot say, that God hath reveled to us all that he hath determined; nothing becomes a matter of our faith, till itt is a matter of divine revelation: for you well say, that *revelatio Dei est de formali objecto fidei*. *Idem in diverso statu distingui potest a seipso*.

ⁱ I acknowledge your distinction between religion, and Christian religion: preciselie this latter includes the former, and superaddes a forme. And I did meane, that religion had *pro objecto et materiam scientiae naturalis, ortam e rationibus rerum*; *et materiam fidei, nixam auctoritate Dei*.

^k I wou'd rather say, *non vocat rationem ad consilium*; than *contemnit rationis captum*. God indeed consults not with us; but with his own wisdom and goodness; (wee being patients and under his cure;) for the invention contrivance and provision of remedie: yett God proposeth, with respect to our understandings; viz. what they can receive, what they are able to beare. And indeed, the matter which hee doth propose, viz. expiation of sinne, in the blood of Christ; and our renovation by Him, into his divine spirit; are things gratefull to
man's

man's mind: and, in the sense before express'd, as it were, expected.

I If you had heard equallie and impartialie, and had not too soone conceived a prejudice; you might have heard, as you desire, as much spoken of Faith as of Reason: also you had not missed of that, of the want of which you now complayne--- I meane, the excellencie and transcendencie of matters of faith to finite apprehension; and the happie superintendencie of the holie spirit over man's mind: which two had large place in that Speech ---- But *Acuit ira animum; ne possit cernere rectum**. Itt was then exprest, and hath bin since acknowledged, to you; that *magnalia Dei* are *majora intellectu finito*: wee are now but *viatores*; yea, when *comprehensores in patria*, *beatitudo objectiva* will be inadæquate, as too bigg for us; though the disproportion will bee to our advantage; the vessel more certain to bee filled, because of the sea's dimensions. The peace of God, the life and salt of the world, is said to pass all understanding: yett the mind is never more filled, nor better satisfied, than in these things. This transcendencie of the object to the facultie, is not the mind's grievance; but enlargement and happiness; because itt is not in a way of contradiction to the princi-

* Dr. WHICHCOTE seems to have cited the old metrical Saw, by memory; so as not only not to have preserved the words and measure; but even not the sense of it. *Acuit*, in Latin, is from his purpose wholly; though *sharpens*, in English, is proper; in one sense of the word. The verse is, *Impedit ira animum; ne possit cernere verum*; if I remember it.

ples of the mind: therefore in this case there is no danger of the mind's being exasperated, and made to quarrel; but a fayre opportunitie of the mind's being absorpt, ingulft in happinefs.

Sir, you will pardon mee; upon this third provocation from you, I must not bee wanting to my own innocencie: at least not to God's truth. I think, I did my self right, where I did God service: and in this respect I appeale from you to God. I well know, that the love of Truth ruled in my heart: and I then had, and still have, such evidence and assurance of being in the truth; that I cannot but think, I never spent hour in my life upon a better account. Sir, I had well considered the matter of the speech, before I came there; had resolved my self, upon manie thoughtes, of the certaintie, of the truth, of the importance and usefulness to the auditorie: when I understood your taking offence, and some others; I gave so much to your authoritie and judgement, that I re-examined all over againe: *et tandem confirmatio evado*; and am fullie settled in my thoughts, that the matter is unexceptionable; and that which must be stood-to: highlie tending to God's honour, and worthie the Gospell: and there is nothing of realitie against itt, but mistakes, misapprehensions, jealousies, and misprisions. Sir, this I woulde not write to you; did I not think the honour of God and Truth engaged, the interest of foules concerned; and were not I my self so assured; as that thereto, if called to itt, I must give attestation with my life. Therefore, Sir, though I deerelie love you, in my relation to you; and highlie honour you, for your owne worth:

worth: yett cannot I, out of respect to you, give-up so noble, so choice a truth; so antidotical against temptation, so satisfactorie, so convictive, so quietive; in so full confirmation, to my mind, of the truth of Christian religion. Sir, this knowledge, God being merciful to mee, I will keepe, till I die: not out of worldlie designe, but out of love to my soule. But if I finde itt greevous to others, I shall then onlie reserve itt to my selfe; or at most so farre onlie communicate, as I am admitted by superintendents; and desired by those, with whom I maintaine intimate converse: for itt is my judgement in the case, that noble truth is not to bee imposed or prostituted. †

m For the present, I confesse, I do extreamlie wonder att your advice; upon divers grounds: and att severall things, which you say in this paragraph. But I do so reverence your person; that I shall duly weigh and consider what you here offer.---
 “ Not so much nor so often to handle such
 “ texts, as are examinable by *ratio rei*.” Are not such truths of high importance, of clearest evidence and assurance, knowable *lumine innato et naturali, quorum non potest esse ignorantia invincibilis*? whereas *de Christo* there easilie may bee *ignorantia invincibilis*; which, as necessarie as the knowledge of Christ is to Salvation, *neminem damnat*: the neglect and contradiction whereof damnes, where Christ doth not--the knowledge and observance whereof necessarie, where Christ comes to save. I mean, the neglect and contradiction *veritatum, quarum non est invincibilis ignorantia*, damnes; whereas *ignorantia in-*

† Matt. x. 11, 13.

vinci-

vincibilis de Christo doth not damne. Such points are, the creature's due observance of God, compliānce with His will, surrender of self up to Him, dependence upon Him, acknowledgement of Him, affection settled on Him, reference to Him: good self-government and moderation in worldlie desires and affections; and composure in a still, quiet, calm, serene apprehension of God: the minde discharged of passion undue affection and molestation from sense: justice, righteousness, equall and fair dealing with men; no insolencie, usurpation, arrogancie, oppression: and a multitude of such excellent doctrines; which, if settled in the heartes and lives of men, wou'd make this worlde resemble Heaven; whereas now the contrarie speak Hell broken loose. And *too much* and *too often* on these poyntes! The scriptures full of such truths: and I handle them too much and too often! and not discourse of them, rationally! --- Sir, I oppose not rational to spiritual; for spiritual is most rational: But I contradistinguish rational to conceited, impotent, affected **CANTING**; (as I may call it; when the Ear receeves wordes, which offer no matter to the Understanding; make no impression on the inward sense.) And I think, where the demonstration of the spirit is, there is the highest purest reason; so as to satisfie, convince, command, the minde: things are most thorowlie seen-into, most cleerlie understood; the minde not so much amused with forms of Wordes, as made acquainted with the inwards of things; the reason of them and the necessarie connexion of

of termes cleerlielayde-open to the mind and discovered. I have no skill at all in the Bible; if the Prophets, and Apostles, and our Saviour himselfe are not frequente in rationall arguments and argumentations. I acknowledge; that, in matters merelie arbitrarie, and of pure revelation; as manie matters they are engaged in are; [as matters of faith, matters *divinæ voluntatis et beneplaciti*; for which no rule but pleasure: for *in gratuitis non fit injuria*: as Matt. xx. 15.] they say, *Deus dixit*; and that is enough and most proper, in that case: but they carefullie make appear, that *ratio rei* is not to the contrarie. They do prove, *per rationes rerum, in necessariis ex se; per auctoritatem Dei, quoad ea quæ determinantur a libera Dei voluntate*. And this I dare undertake to make-out, by a thousand scriptures.

I allways thought; that *that* doth most affect and command the heart; which doth most fullie satisfie and convince the minde: and what reacheth the minde, but reason; the reason of the thing? *anima apta nata est subesse rationi: generosus animus hominis ducitur*. And the choicest objects and matters admitt of the cleereft highest fullest reason: because they are most lightfom and bright. *Ratio rei plus valet, urget magis, in Deo; quam in creaturis*: in God, is allways infallibly, as *shou'd bee*; *Deus* certainlie *optimus*, as well as *maximus*: in the creatures, is and ought to be often divided. Whether I am “knottie and obscure,” in the apprehension of others; I am not so competent a judge: I well

under-

understand my selfe. *Judicium sit penes Auditores.*
I am nothing, but as God enables mee.

n & o *Dignitas et certitudo Christianae religionis* are not proveable, by testimonie of scripture; but subsequentlie to the demonstration of the divine authoritie of scripture: now since, as you well say, Christian religion is contained in scripture, as the principal matter of itt; they both stand and fall together: and are proved or impugned by the same arguments. If I had don, as you præscribe; I shoulde then have removed the quæstion from Christian religion to the scripture: and must, *iisdem argumentis, sc. ex qualitate materiae et per testimonium spiritus;* have proved the divine authoritie of scripture.

There are but three heads of arguments, wherby to prove the authoritie of scripture: *sc.*
1. *infita argumenta*: which I comprehend under *qualitas materiae*. 2. *testimonium spiritus divini*. 3. *tradition*. *Qualitas materiae* consists of verie manie ingredients; as *de qualitate materiae sunt*, 1. *antiquitas doctrinae*. 2. *sanctitas et puritas ejusdem*. 3. *finis*; *sc. extirpatio mali, et liberatio a reatu*. 4. *harmonia singularum partium inter se*. 5. *continuatio doctrinae successivis temporibus*. 6. *praedictiones, eventibus comprobatae*. 7. *explicatio fallaciarum Satanae et improborum*. 8. *virtus obligativa conscientiarum*. 9. *declaratio poenarum iniquitatum, quas scelerati de facto luunt*. 10. *enarratio invictae fidei, quae ubique in Martyribus triumphans est*. 11. *pietas scriptorum, et candor; in agnoscendis infirmitatibus suis, et in dando gloriam Deo*. 12. *miracula*.
These respectively qualifie the severall partes of scripture:

scripture: wherefore you cannot well contradistinguish, as you do, the foretelling and fulfilling of prophecies and miracles: for these, and all the rest, are *argumenta petita a ratione rei; atque sunt de qualitate materiae*. Hence it appears; that I, proving the nobleness and truth of Christian religion *per testimonium spiritus, et per qualitatem materiae*; omitted no argument, but Tradition. *Testimonium spiritus*, though itt bee triumphant, where itt is; the spirit being his owne wittness, and carrying along his owne evidence: yet itt is but *argumentum singulare*: nothing to him, that feels itt not; though enough to him that doth: whereas, to assert and declare a *Σεοργένεια, a ratione rei, aut a qualitate materiae*; is to use a generall argument, universallie conclusive. But I have you excused in this exception: if you had had my speech before you, this mistake on your part had bin prevented; and indeed, the greatest part of our difference is; that you mistake mee. So, you see, that Your two arguments, prophecies and miracles, are *de materia scripturae*: but why you adde "Faith in itt," I cannot in the leaste imagine. I let itt pass in your former paper; being not able to find-out your meaning: and now you send itt mee agen; but without anje comment. For itt is but *humana credulitas*, and not *fides divina*; till I receeve upon divine authoritie: and this I am not negligentlie to suppose or imagine; but to have itt made-out to mee. For hee, that beleeves what God saith; without evidence, that God saith itt; doth not beleeve God, while
hee

hee beleeves the thing that is from God: *et eadem ratione, si contigisset, Alcorano Turcico credidisset*; and for evidence might have alledged his faith in itt. I must therfore confesse; that, in this paragraph of your's, my mind receeves no satisfaction. My faith cannot bee *argumentum pro scriptura*; but *authoritas scripturae est fidei pro fundamento et statumine*.

P I receeve no satisfaction att all, in your scant and narrow interpretation of Prov. xx. 27. whereby you prejudice God's talent, committed to our trust; and so lessen both our charge and work. The use, as you expresse itt, is inadæquate to the principle: [so farre as you weaken the principle in man, you also lessen man's sinne and guilt; and so make man less accountable to God, and less obnoxious:] "The candle of the Lord" signifies no shallow thing: itt is a principle, which speakes much of God in the worlde; and is of great pregnancie: and, under the super-intendencie of God's spirit, is of great sufficiencie and efficiencie. And, I am sure, itt hath verie manie parallel and con-significant scriptures; in the sense given by mee. For the purpose, for which you quote † Job. xxxij. 8. and 1 Cor. ij. 14. I refer you back agen to ^d: I will as freelie and fullie acknowledge God, as I can possiblie; and will thankfullie learne of you to do itt more. I count itt true sacriledge, to take from God; to give to the Creature: yett I look att itt, as a dishonouring God, to nullify and make base his workes; and to think Hee made a forrie worthless peece, fitt for no use; when

when hee made man. I cannot but think of a noble able creature ; when I reade *ad imaginem et in similitudinem Dei* : or if, *in statu lapsō*, itt bee as nothing ; then you vilifie the restitution by Christ : as more hereafter.

¶ By *cuilibet abundet suo sensu*, I understand no more ; than *cuilibet Christiano iudicium discretionis* : and I shoulde rather have adjoined itt to that, as equivalent to itt ; than to *fides non est cogenda*. This the fruite of haste ----- “ So “ as lastlie to resolve *in rationem rei, ex parte ob-* “ *jecti* ; et *in rationem nostram, tanquam summum* “ *judicem, ex parte subiecti*.” --- Sir, I perceive, you took verie deepe offence : else what your selfe quote heere of mine, wou’d give you satisfaction ; viz. “ perceptive judgement : ” “ neyther auther, nor inventer, nor controuler ; “ as you well expresse itt.” For the former part-- *in rationem rei, ex parte obiecti* ; I referre you back to g and d : because I woulde not repete. For the latter, *in rationem tanquam iudicem, ex parte subiecti* : ---- I remember, I then told you ; that it was improper to call the scripture *judex* ; which connotes a person ; but *regula et norma fidei*. [I then exprest myself ; that *judex tenetur sententiam ferre secundum legem ; non pro suo arbitrio : atque iudex est infra legem, et legi subiectus*.] If I did say, *summus iudex* ; itt was respectively to persons, severallie considered ; in the sense acknowledged by all Protestants.--- *Cuilibet Christiano iudicium discretionis* ; as against the Pope, who arrogates to himself to
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be *judex infallibilis, visibilis; quoad sensum scripturae, et controversias fidei*: so exclusively, in respect of fellow-creatures, not assumed by God in special, as His instruments; not indued with infallibilitie, *quoad hoc*: but submissively, in respect of God and revelation from Him; both of matter wordes and meaning: all which determine Us; and at our perill bee itt, if we willingly mistake, or willfullie elude, his sense, God, who is καρδιωνόμος, is judge. Wherefore I marvaile, that you shoulde stick att itt so; *for the discerning to resolve *in rationem hujus vel illius hominis, tanquam judicem, ex parte subjecti*: in as much as everie Christian must have particular knowledge, must see with his own eyes, must not compromise, must himself bee satisfied: *aliter redibit fides implicita, papistica, carbonaria*: and wee must to ROME again. --- "Exalting "the power of nature" --- To mee a strange imputation! I have indeed called upon men; supposing, as I ought, God to bee with them; to use and employ all gifts, both of grace and nature; the neglect of which, I am sure, will prove matter of self-conviction. But for this I referre you back to ^d. ---- "Suspensions and "Misprisions-- causing Heats and Oppositions-- "Your and some other's so much going in an "other strayne --" Where they are so groundless and causeless, and some take too much upon them; there is no certain remedie applyable; I do not think, while this temper continues,

* The words "for the discerning" are extremely obscure, if not absolutely unintelligible; and seem to be out of place here.

offences can bee avoided. --- Sir, permitt me also *animam liberare*; and to deale freeilie and cleerlie: and I pray, itt may bee without offence. Lett the matter of difference bee discovered: in order to a removall and a more inward closing. I cannot returne to that frame of spirit, in the judging and discerning the things of God; you here and there, in my apprehension, seeme to advise mee to. I have had, in the former parte of my life, experience thereof; and having freeilie and fullie delivered myself up to God, to bee taught and ledde into truth; my minde is so framed and fashioned by Him, (or else I am greatlie deceeved in my religion;) that I can no more look back, than St. PAUL, after Christ discovered to him, coulde returne into his former strayne. * I give much to the spirit of God; breathing in good men; with whom I converse, in the present worlde; in the universitie and other where: and think; that, if I may learne much by the writings of good men, in former ages; which you advise mee to; and, I hope, I do not neglect: that, by the actings of the divine spirit, in the minds of good men now alive, I may learn more: and I must not shutte my eyes against anie manifestations of God, in the times in which I live. The times, wherein I live, are more to mee; than anie else: the workes of God in them, which I am to discerne; direct in mee both principle affection and action. And I dare not blaspheme free and noble spirits in religion, who search after truth with indifference and ingenuitie: lest in so doing I should degenerate

* *Hinc illae lacrymae!*

into a spirit of *Persecution*, in the reallitie of the thing; though in another guise: For a mistaken spirit may conceit itt self to bee acted by the zeal of God. And I have observed; that, in *former* times, some; whose names and memories I otherwise honour, and value their writings; have bin sharp and censorious, severe and keen; even to the persecution of such, whom I doubt not but God had receeved. And I greatly feare; that some also, in *our* times, do so too. And I do beleeeve; that the destroying this spirit out of the Church, is a peece of the Reformation; which God, in these times of changes, aimes-att; and I feare to bee under the power of the anti-character to the worke that God is about; and to stand disaffected to what God is doing in the worlde. [Hereby I give not way to loose wilde phancies in religion; nor to bolde presumptions: but I do acknowledge true worth; and dulin consider what I finde cause to thinke God imprints on the spirits of truly good men; who with honest heartes seeke to Him, to be ledde into truth.] --- Sir, you have now an account of the secret sense of my Soule; and I have told you, what God hath whispered in my eare: or else I am under such a delusion; as I think, God never delivers such up to; as with honest heartes seeke to Him. And I pray you, Sir, so farre as you value mee in religion, consider this thing with freedom; laying aside a-while præ-suppositions and præ-possessions. --- They, who differ from mee, in some apprehensions; though I may conceive the things, as I apprehend them, weightie; and so, in respect
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of my own person, I am bound: may bee as honest-hearted towards God and as well lovers of Truth; as I my-self am. In this case I must leave Them to runne Their hazard, of being right or wrong; as I must do Mine: everie one stands or falles to his owne master: [Neyther herein do I consider *Men*; as you seeme to understand me: so much as the account they give for what they say. Some rules and principles being certain and infallible; with which no resolution, in matters less certain, may in anie wise clash.] And, where I suppose mistakings, in matters of weight; and itt is a hard matter for mee to determine an equall necessitie to severall persons of different parts, education, apprehensions, and under various manifestations from God: as in the case of the "other-wise minded" * yet I have nothing harder to say, than that "God shall revele even this to them." I perswade myself; if simple mis-apprehension, or ignorance, of some matters in religion for a time, through darker manifestation of them from God; were so extreamlie dangerous, as some imagine: our Saviour, in good affection, had sooner declared them; more fullie awakened the non-consideration of his disciples. ---- But, to returne to what I was saying before; I am out of doubt, that trulie good men, dear to God, fell under the persecution of the tongue, the pen, the mis-report, of persons of eminencie; whom, save in this, I do not condemne; but think them among the number of the bet-

* *Phil.* iij. 15.

ter sort of their times : in causes, wherein they were not onlie honest-hearted and meant well ; but were little, if at all, mistaken. And I pray God, our zeale, in these times, may bee so kindled with pure fire from God's altar ; that itt may rather warm, than burn ; enliven rather, than enflame : and that the spirits of good men may truely be qualified with Gospell-principles, true fruites of the divine spirit. *Gal. v. 22, 23.*-- And truely, I think ; that the members of the Church, if not the leaders ; notwithstanding all the perfections of times before us, so much pretended or applauded ; in this point have verie much yett to learne. For I am perswaded ; that Christian love and affection, among all partakers of the Gospell-grace is a point of such importance, and certain foundation ; so pressed upon us by our Saviour, and his Apostles ; that itt is not to be prejudiced, by *supposals* of differences, in points of religion. anie wayes disputable ; though thought weightie, as determined by the parties on eyther side : nor yett by the *trulie* different persuations of those ; who cannot bee satisfied, eyther in our conceited formes of expression ; or particular determinations beyond scripture : which, as some have observed, have indeed enlarged Divinitie ; but have lessened Charitie, and multiplied Divisions. For the maintenance of truth, is rather God's charge ; (*John xvi. 13.*) and the continuance of charitie, our's : (*Heb. xiiij. 1.*) " Let brotherlie love continue. "-- There is no exception. Let him bee cautious, who limitts ; as considering, that the account is
to

to bee given to God. I think, I may suppose, without offence; that the cunning Devill, who is allways vigilant to do mischeefe; may lay a snare, in the notion of Orthodoxie, against Charitie. *In paradiso Dei serpens latet in insidiis.* And, as I said before, persons valuable for their love and desire of truth, differing from us, generallie meane better; than our prejudice, occasioned upon this difference, admitts us to conceive of them: for I make account, that scripture is so cleere and satisfactorie, in matters of weight; (*Omnia necessaria perspicue traduntur:*) that none, but They, who unworthily practise and design upon truth; can bee mistaken: and these in religion are not considerable; as not being under the power of *itt*, but serving ends: but, sure enough, where the Love of truth rules in the heart, the Light of truth will guide the minde. I beleve, itt is not to bee found; in scripture, *or elsewhere*; that honestie uprightnes, integritie, are in conjunction with hæresie: and the scripture way is, to rectifie simple misapprehensions with tenderneſs. [Indeed that principle, of scripture's perfection sufficiencie and perspicuitie, inclines me to think; that They, who fullie come-up to scripture; and set themselves with ingenuitie to find-out the sense; seeking to God, to guide them; being not under the power of anie lust, or corruption, or worldlie interest; will *not* substantially differ, in their resolved judgements about verie materiall things: as you seem to suppose, r.]

Sir, this I write to you, out of a good mind; and in the fear of God: with greate respect to

You, whom I deerlie love and highlie honour : I think, You write your heart to Mee ; and so do I to You : ELIJAH despised not, what the *Raven* brought : I *may bee* mistaken ; but I think, I *am not*. However, this is my judgement ; and I am under the power of these apprehensions : and I pray to God, if I bee in the wrong, to revele farther unto mee ; and blessed bee the messenger, sent to mee on His errand ; the instrument Hee useth, to remove mee from my errour.---Neyther is itt in my mind, by aught of this I write, to countenance anie loose libertie in religion : for I am well resolved concerning such, in the defence of whom I am engaged ; that they are under the power of what in religion is most vital and characteristical. You were pleased to contra-distinguish Orthodoxie and Ingenuitie ; which I choose rather to reconcile : and think, that they may fayrely stand together.

^r In things or expressions, only determinable by scripture, *extra ultra citra scripturam* ; how shall I discover more or less orthodox ? who hath extarordinarie commission ? who hath the priviledge of infallibilitie ? who shall judge ? by what warrant can we characterize or distinguish, by non-scripture phrase ?

^s For myselfe ; I shall take no more libertie, than is allowed to mee : *Impotentis est, non posse sibi soli sapere ; et silere*. But I shoulde bee glad ; that everie other person, that is considerable in religion ; shoulde both have and use the libertie, to tell mee ; what he findes cause to beleeve or disbeleeve.—“ Not
“ outwardlie

“outwardlie to expresse disagreement &c,”---
 Whatever others have don; I am sure, I am
 yett to beginne: and herein I shall followe
 your counsil.

^t I never meant, that the cause shou'd bee
 estimated by men's persons; but men's expres-
 sions, by the rule of truth; and their preten-
 ses, by the rule of goodness.

^z I only say; itt wou'd signifie somthing:
 if you wou'd first resolve, who shall judge?
 [Vide ^r.]

^a The WALDENSES and ALBIGENSES plea-
 ded for itt: all under oppression have seen itt:
Vexatio dat intellectum.

^c Itt is cleerlie the foundation of Protest-
 ancie; as *Judex infallibilis visibilis* is of Po-
 pery.

^β You make Socinianism and Arminianism
 less formidable: but surelie you do not well,
movere terminos; much less, to multiplie diffe-
 rences.—Is itt enough? the religion of the
 nation? of one's education?—You say, “in
 “finding-out *new* truth, and cleering the
 “*old*”--- Do you in earnest and consideratelie
 suppose this?--- 1. A good ground of Mode-
 ration, forbearance and tendernefs. 2. This
 may do well, for his own use: but, according
 to your principles, hee may not propose to
 others what hee finds.

^γ A steward's diligence and fidelitie in his
 truste, is *one* thing; and his usurpation upon
 his Lord, is *an other*. Let the Lord make
 rules for his house; and the Steward take care
 for the observance of them. The trusted
 must

must keep within the limits of his commission. *Non amo nimium diligentes, officiosos nimium.* Let not UZZAH reach-out his hand to the tottering ark: let not SAUL's haste or danger put him on sacrificing.---* "Contend-for the faith" — but against whom? † "ungodlie, turning the grace of God into lasciviousness, denyers of the Lord Jesus.— Is there heere a check to the spirit of ingenuitie? Yea rather, " woulde to God, that all the Lord's " people were Prophets.‡" Speak to my spirituall edification, who can.

§ I onlie borrowed the Prophet's phrase; not considering the context: my meaning was inoffensive " — An unjustifiable phrase— *recipitur*, a moral *nascitur*." I perceeve, itt is verie hard to remove an offence, once by you taken. Herein, I. promised my self; I shou'd satisfie you: but you strain and stretch, to the utmost possibilitie of the worser sense: in your " you are first satisfied, then doubt; but in your § you are quite off againe. Certainly, that "*voluntas creata doth formaliter producere actum credendi et poenitendi* ^θ --- *elicere actum fidei* ^c — and faith the act of an intelligent rationall creature ^c — all which you say; importe as much as *nascitur*, in my sense.

^θ *Formaliter* and *Vitaliter* are equivocall, in ordinarie use: *atque usus et communis consensus sunt regula vocabulorum. Verba valent ut Nummi. Loquendum cum Vulgo.*

* Jude 3. † 4.

‡ Numb. xi. 29.

“*Abeonascitur*” -- Before, you did [falsif*] torture, to make confess what was not there; heere, give me leave to say, mis-quote: itt was *e* not *a*: and these distinguish causes, matter and efficient, or cause and subject.

π Have I not allways considered the mind of man, in order to good; as in conjunction with the divine spirit? and is not Christ the foundation of recoverie in the creation? So that a *recta ratio* is to be found.

τ I think, our Saviour's doctrine needes no apologie; nor that of his Apostles after him.

χ This is eternal life: to know thee, the onlie true God; and Jesus Christ, whom thou hast sent. †

ω I have verie much heere to say: but I will reserve myself for another time. Are not the third chapter to the PHILIPPIANS, and the third chapter to the GALATIANS, fulle in the arguments you desire? If so, you have an answer. For those you conjoyne with mee; I think, their excellencie lies in a reall and effectuall participation of Christ and of his spirit. I profess myself as full and cleere, as any one in the worlde; in that grand poynte, of our acceptance with God, in and through Christ: — Yett I confess, I cannot but marvaile; to see you balance matters of knowledge, against principles of goodness; and seeme to insist-on Christ, less as a principle of divine nature in us; than as a sacrifice for us. I acknowledge, they both speak the rich grace of God in Christ to man: I mean, expiation of

* Thus written in the MS, with a line drawn through it.
† John. xvij. 3.

finne, in the blood of Christ, and true participation of the divine nature, to the making of us trulie Godlike or conform to God, through Christ being formed in us: and I know not well—or rather dare not, compare them: both being the provision of Heaven, to make us capable of happines; and fundamentallie necessarie to our safetie. But certainlie, if wee consider difficultie or danger, in relation to persons; as the subjects or receevers of these great blessings from Heaven: then one is more easilie understood and readilie pretended; when-as the other, as whollie contrarie to carnalitie, is stuck-att and greatlie neglected. How easie to say, [many also continuing to “make provision “for the flesh, to fullfill the lustes thereof;*” while they so say and think;] Christ died for mee---self-flatterie saying itt, as well as faith;—and I do *fiduciam in eo collocare*—the greatest sinner having least matter of self-confidence:—when-as whole inordinate self riseth-up in rebellion, against self-surrender into divine will; and real transformation of man into the spirit image and nature of Christ! And this latter being the great demonstration of the veritie of the subject's faith of the former; itt may seeme, that the former may bee best secured, by the frequente confirmation of and much insisting-upon the latter: the former being understood once for ever, upon a full declaration and thorowe consideration of it; (for once knowen, and ever: *intellectus post primum actum est in habitu, et transit in memoriam intellectivam; atque fides consolidat, confortat, simplicem intelligentiam:*) but

* Rom. xiii. 14.

the latter being not otherwise to be knowen, than by being felt: which is not, save as sensualitie is mortified and crucified.

[In the Apostles' times, Justification by Faith in Christ was not knowen; or not beleevd: whereas now it is both knowen, and generallie professed: in which respect itt may be well said to bee *Doctrina illorum* * *temporum*. Men are to be both informed satisfied and convinced about itt.]

In the Apostles' times; to relinquish the Mosaical dispensation, and to entertein the Gospell-frame, and to acknowledge all types, promises, propheties concerning God's Messiah, fullfilled in this person Jesus Christ; signified in persons some more remarkable work of God: than now to acknowledge Christ, and profess some expectation from him; when-as itt is the religion of the Nation, and the first point of Education; and whosoever sticks at itt, is looked-att as a prodigie and monster. Now that Christ is more knowen and freele professed, let him allso be inwardlie felt, and secretlie understood; as a principle of divine life within us, as well as a Saviour without us. [Christ is the Leaven of Heaven; sent into the world, and given to us; to leaven us into the nature of God.] And this, I conceeve, is worthie Gospell-preachers (as your phrase is) to do; in this progresse and proficiencie of Gospell knowledge and grace, and farther advance of the kingdom of the Messiah: " 'specialle, when-as wee live in a croud of " menne; who indeede professe some zeale for

* Sic MS: but Q. whether it should not be *horum*.

that happie poynt, of " Justification by Faith;" yett are sensible degenerated into the devilish nature of malice, spight, furie, envie, revenge: in this case, the justification of faith in the world; as also the subject's satisfaction, of the truth of itt in himself; is the certain conjunction of sanctification, holiness, and a divine nature, with itt; in the nature and reason of the thing, as also God's purpose and worke.

But, though I knowe, your jealousie and suspicion is groundless; in respect of mee and others: and that you are wholly mistaken, in your apprehensions: as sometime the tenn tribes were, concerning the two*: yett, because I highlie honour your person, and greatlie consider you in religion; and the matter is of high importance and consequence: I shall bee, as the suspected there, (from v. 21. to the end of the chapt.) zelous and earnest for your satisfaction: and therefore, to what I have here and there, occasionallie, now and before said, I farther adde --- I am verie free to acknowledge Christ, the onlie foundation; since the apostasie and sinne of man: Hee alone gave the stoppe to God's just displeasure; His interposing prevayled with God, not to take the forfeiture; or, if taken, Hee procured the restauration and recoverie. Upon this accounte I acknowledge Christ, in parts of nature, reason and understanding; as well as in gifts of grace; so that Christ is not by mee anie where left-out, nor faith neglected; no, nor not advan-

* *Josh.* xxij. 10---21:

ed to a superioritie and supereminencie everie-where: for I beleeve, that I hold and enjoy my reason and understanding, by and under Christ. And what I have meant exprest and endeavoured all along, hath bin; to call men to the due and carefull use and employment and improvement of what they hold by and under Christ. You have no cause to suspect mee for scant and narrow apprehensions of free grace, Christ's merittes and divine goodness: yett I confesse my shallowness; but that is my greevance and burthen: and I woulde have my apprehensions raised, and my thoughts of the Gospell enlarged. I attribute to the creature, upon itt's own accounte, nothing but unworthiness inabilitie and insufficiencie: and look-at Christ, as the onlie ground of acceptance; and his spirit, as the onlie principle of enablement power and sufficiencie.

Sir, these things being by mee freelic and heartilie written and professed, as the most inward sense of my mind; bee pleased to look-back, and consider with your-self; how unsuitable to the frame and temper of my spirit, that representation hath bin; which you have made of mee to your selfe, in your own thoughts: so that I may say; that none hath less trulie knowne mee.

Give mee leave heere, though out of place, to adde---What is in man more considerable, than that; which declares God's law to him, pleades for the observation, accuseth for the breach, excuseth upon the performance?

— The

§ — The rule, whereby I must judge Orthodox--Those, who speak conformable to my inward sense of God and his truth, to my impartial apprehension of the scripture-dictate, and the *rationes rerum*.

¶ Who leaves them rather to their judge, than hee; who passeth no sentence upon them, as to their final estate?

“ We walk by *faith*”, till wee bee comprehensors; till wee bee possessed of all that blessedness, which is promised and expected. A true complacential *love* signifies something of fruition, in what degree soever: and whether, and how farre, a man may enter into this state in this life; let Him determine, who hath acted to the utmost extent permissible, of a true divine free and unrestrained faith: which is the *prodromus* thereto.

“ Sure, itt will not bee a casting shame on the Gospell; to say and shew, that what hath bin most worthie and like to divine, in severall ages of the world; hath held best and fullest conformitie with the Gospell. —”

In reading Heathen authours, I have affected to imitate the Bee; rather than the Spider. When I said, “ good, as farre as they have gon”; I did not exclude *mixturam mali*: but that they have don well in some truths, wherein they have engaged; (not doubting nevertheless of a farther advance, *accedente lumine gratiae*;) as, *de fruitione ultimi finis*; *de tranquillitate animae*; *de contemptu mundi*; *de amore veri*; *de zelo rectitudinis et justitiae*: These and other noble truths they have well defended and justified

fied ; againſte the baſe practiſe of the degenerating and apoſtatizing worlde.—

Eſt aliquid prodire tenus ; ſi non datur ultra.

Fides divina non contemnit regulam boni moralis. Now theſe things of them, as they are uſe-
full to true beleevers; ſo they are reprochfull to
vayne pretenders, who are not honeſt. *Non
ſemper cauſam criminantur, qui perſonam.*

*Media ordinem meſuram et amabilitatem
ſumunt a Fine. Nunquam ſiſtendum eſt in uſu
Mediorum : omnia Finibus perficiuntur.* They,
who miſtake the Means for the End, may be
reproved ; without prejudice to the Means.

Sir, I will only ſuperadde my craving your
pardon for this tediousneſs ; which I little in-
tended, when I begunne. I perceeve, the
matter under examination doth not leſſen in
our handes. If you can receeve anie ſatisfaction
concerning Mee, by aught I have written ; I
have enough : Your-ſelf I leave to your owne
greater experience, and better thoughts. I ſhall
not the leſs honour you ; though my judgement
do not wholelie come-up to you-----When you
have peruſed, I pray, return to mee this paper :
for I have no copy.

K

Dr.

Dr. TUCKNEY's

FOURTH LETTER.

S I R,

ALL the spare time I coulde gaine, since the receipt of your last papers, has bin spent in writing-out a copy of them: which, according to your desire, I return; with thanks for your paines in them, and with craving pardon, if I spare mine at present; (if at all) in replying to them. *Currente rota urceus exit.* Farther to engage, will make the worke long and bulkie; and my spare time is short and little: and I have other things to employ itt in. Your præface, though itt seeminglie shoote att rovers; yett, I guesse, is particularlie levelled att my replies: which I desired, might be profitable; but, itt seemes, are troublesom. If "exceptions againste wordes and phrases," I am content they shall go in the rank of that *Canting*, you afterwarde speak-of. "*Omnis ingenii acies post primum impetum bebescit*" --- so brittle the metal may bee; and if the assailant hath spent all his powder, and wroughte himselfe out of breath, in his first charge: and then a broom, worne to the stumps, rather scratcheth, than cleafeth. But some heavie dull menne are awakened and come to themselves,

selves, at the second or third encounter --- *Bos lassus fortius figit pedem.*

In the bodie of your after-discourse, in some things I finde you immovable; you being, as you write, under the power of them: and therefore itt would bee in vayne, as to them, for mee to move anie farther: itt is enough, that I have faithfullie expresse myself to you about them. In some other particulars, you satisfie mee, that your judgement is sound; for the main: though I remayne unsatisfied, in diverse things that you expresse about them. But that, which most dissuades mee from farther engaging, is; that up and down in those papers, though you expresse divers times more respect to mee, than I deserve; yett withall there are in divers places scattered some harde wordes: as, suspicions, jealousies, provocations, torturing (and itt was almost *falsifying*) your wordes; your perceeving itt is harde to remove an offense once by mee taken; and that some take too much upon them, &c. ----- which must needs render mee verie disingenuous in your eyes: and therefore att present, I cannot but think itt best to forbear. However, when I can gaine anie little time, (and I hope itt will not bee long, before I shall;) I may putt down in writing some kind of reply to what in your papers I am not satisfied in: that, although I willinglie forbear your trouble; yett att leaste, when I am dead; some, that shall 'light on my papers, may see; that itt was not because I had nothing to say, that I now say nothing: but onely, that I
K 2 heartilie

heartilie and humblie beseech God; that both You and I may bee kept in the Faith, and may followe the Truth in Love. ---- Which with desire and presents of my due respects, I remaine,

S I R,

Yours, to love and honour you,

October 31. 1651.

ANTH. TUCKNEY.

Dr. *WHICHCOTE's*

FOURTH LETTER.

S I R,

SInce I know, if I know myselfe att all; hat, in the discerning of truth, I do not dallie; nor have anie worldlie designe: but with all indifferencie of mind do receeve from God, what I have assurance is from Him: I cannot practise upon my judgement; nor use anie force to command my understanding into other apprehensions, in the matter debated betwixt us; than I have exprest to you. For what sense wordes spoken by God bear, and what the reason of the thing appears to bee, to my understanding, assisted by God's Spirit; themselves give law to mee, and wholly over-rule mee: so that itt is not in my power to fall-off from mine own persuasions conceptions and thoughts so grounded. Wherefore if, in this poynte of discerning,

discerning, we differ; there is no helpe for it: wee must forbear one another: and nothing is to bee done, unless so farre mutuallie to value each other's judgements; as to think, that from such difference there is occasion given to each of us, to examin our own spirits; whether we reteine that indifferencie and ingenuitie in discerning, wee ought allwayes to bee cloathed withall. I think not the worse of You at all, for aught wherein wee differ; but conceeve, you see most cause to say and apprehend, as you do. My self I submitte to your censure: and will onlie say, that if you conceeve otherwise of mee, than as a lover of and pursuer after truth; you thinke amisse. For those passages, at which you seeme to take offense; and of which you make particular application to your self; I can assure you, that the sense and intention of my mind was innocent and harmless: and I am sure, nothing passed my penne; which signifies, in my sense, dis-respect toward you; or under-valuing your judgement. Some wordes you repete, were primarilie your own; what I said in the præface, I alledged as a principle for *my* action; other things reflected not upon you, as you seeme to expresse: least of all, ought you to have recalled a worde; blotted-out, before itt passed my handes; and a better putt into itt's roome. Had I not highlie valued your person, and cordiallie affected to have given you satisfaction; I had not alienated myself and time from other occasions; which, being then a publique person,* I cou'd verie

* Vice-chancellor of the University; which office he had laid-down, the morning this letter was written.

hardlie

hardlie do. And coulde I, syllabicallie and to a tittle, have said as you said, *non reclamantibus iudicio et conscientia*; I was under a temptation to do itt, through the respect and honour I bear to your person; and a desire in mee, to keepe all fair. Sir, wherein I fall short of your expectation, I fail for truth's sake; wherto alone I acknowledge my self addicted. So justifying nothing, contrarie to my due respect to your person, whom I honour and shall most readilie serve, I take leave; and rest,

SIR,

Your's in all Observance,

BENJAMIN WHICHCOTE.

Cambridge:
Novem. 3, 1651.



F I N I S.

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